
A
SPECIMEN

OF

Papal and French
PERSECUTION.

EXHIBITED

the Sufferings of some of the more
Eminent Confessors and Martyrs, who
have signaliz'd their Faith and Patience
within the Long and Dismal Reign of

LEWIS XIV.

Particularly of

Lewis de Marolles, &c.

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A
S P E C I M E N
O F
Papal and French
P E R S E C U T I O N .

A S A L S O ,
Of the Faith and Patience of the late
French Confessors and Martyrs.

E X H I B I T E D
In the Cruel Sufferings, and most Exemplary
Behaviour of that Eminent Confessor and
Martyr,

Mr. Lewis de Marolles;

Councillor to the *French* King, and Receiver of the
Consignations in the Bailiwick of St. Menesbot
in *Champaigne*; From his Condemnation to the
Gallies 1686, to his Death in the Dungeon 1692.

Done newly out of French.

To which is prefix'd,

An Account of the Torments which the *French* Prote-
stants endure Aboard the Gallies; Given by an Eye-
Witness.

L O N D O N, Printed by S. Holt, and are to be Sold
by D. Brown, at the *Black Swan* without *Temple-Bar*,
J. Billingsley under the *Exchange*, *Cornhill*, J. Down-
ing, near *West-Smithfield*, B. Picard, at the *Three*
Bibles in the *Minories*, and J. Morphew near *Sta-*
tioners Hall, 1712.

T O

Monsieur *HEINSIUS*,

COUNCELLOR *and* PENSIONARY

O F

Holland and West-Friezland.

S I R,

A Friend of my Father's, to whom I have Communicated some Letters written with his own Hand, would needs take the pains to put in order the History of the his Sufferings and Martyrdom, with which it has pleas'd God to Crown Him. I take the Liberty Sir, to Dedicate it to you, and I hope you will not take it ill. I thought that the History of the many Evils and Sufferings, which the most cruel Violence could Invent, wherewith to Triumph over his Faith and Constancy, might serve to Fortifie and Strengthen those who are Persecuted for the Truth, and to awaken those who are negligent in the exercise of Piety. I have also been

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persuaded

The Epistle.

persuaded, that the History of a Martyr which hath made so much noise in the World, (if I may say it without Vanity,) could not be better Dedicated than to the Premier Minister of a Commonwealth, no less Charitable than Powerful, and which affords Subsistence and Support to so many Millions of Persons, who have forsaken all to preserve that Fidelity which they owe to God. Every one Sir, is acquainted with the Weight, and Influences which your Counsels have in all the Deliberations of the State. And the Refugees are not Ignorant of the Obligations, which Engage them to Publish their Acknowledgments. It is for this reason that in acquitting my self of so Just a Duty, I intreat you to grant me the Honour of your Protection, and to permit me to Stile my self with a most Profound Respect.

S I R,

Your most Humble, and

most Obedint Servant,

DE MAROLLES.

THE
PUBLISHER
TO THE
READER.

IT is universally acknowledged that no Reading is more useful than the Lives of great and Good Men; And of all Lives those are most Edifying which represent to us the Noble Conflicts, and Eminent Sufferings of Confessors and Martyrs, for these are the principal Leaders in the Armies of the Living God, standing firm against all the Batteries of the Powers of Darkness: And to behold their Courage and Constancy, is not more Entertaining, than it is truly Edifying, as it animates us to follow the Example of such Heroes in the Christian Warfare.

But many will be apt to say what need we Examples of this sort in these Latter Ages, since the Church is come

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under the Protection of Christian Princes, who have been Nursing Fathers, and Nursing Mothers to it, The Primitive Christians they readily Extol, and the Faith and Patience of the First Martyrs, they Hear and Read of with Admiration. But of the modern Martyrdoms, these seem to understand little of the necessity, and as slightly to Esteem their Sufferings. But this is a Prejudice which, with Submission, I shall Presume to say, arises from too great an Inadvertency of what is both Predicted in Scripture, and Recorded in Ecclesiastical History, concerning the State of the Church of God in the Middle, and these latter Ages.

As for the Scripture Accounts of this matter, what more Evident than that its State was to be *Militant*, and particularly that under the *Anticristian* Domination it should suffer a long and Dismal Oppression, and even an Extermination in some Places, so as to be forc'd to take her Flight into the closest Coverts? what else can mean these words of St. John, Rev. 12. 6. That the Woman should

fly

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fly into the Wilderness, where she had a place prepared of God, that they should feed her there a Thousand two hundred and threescore days, which in the prophetick Stile means 12 Hundred and Sixty Years, and that there she should Propheſie in Sackcloth, Rev. 11. 3. The Wilderness does most aptly denote the place of her chiefeſt Residence in the Middle Ages eſpecially, and her being in Sackcloth preſignifies the ſadneſs of her Heart, and her low Condition during that whole time.

And as for Evidence from Eccleſiaſtical Hiſtory, if our Proteſtant Readers would vouchſafe with the ſame diligence and regard to peruſe the Hiſtories of the Old *Albigenſes* and *Waldenſes*, and of the Proteſtant Churches their Succeſſors, eſpecially thoſe of *Piemont* and *France*, as they uſually do the Hiſtories of Popiſh Writers, they would diſcern thoſe and other Propheſies verify'd to a tittle, as to the Sufferings of both, under the Roman *Anti-chriſt*, during that long Tyranny, drawing now, it is much to be hop'd, towards its final Period. And as in the Primitive

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Persecutions they find the Last, namely that of *Dioclesian*, to exceed all the former in Duration, the Numbers of the Persecuted, and the Variety of their Sufferings; So in this of the Churches of *France* and *Piemont*, carried on by the Power and Influence of another *Dioclesian*, they will find, as e'er long will be made appear, a like Proportion with respect to all the former, in every of these Particulars.

It was in this last that our Noble Confessor and Martyr, Mr. *Louis de Marolles*, shin'd so gloriously in this Christian Warfare; It was in this that he stood so immoveable, when Thoulds fell on all sides him, in Courts, in Prisons, in Conferences, himself remaining equally unshaken with either Menaces or Intreaties; And it was in this that he bore up afterwards with a great and elevated Soul, both in the Gallies and in the Dungeon. And what a long and dismal Night must this latter of Six Years continuance have been to any other, who had not been possessed of such a clear Conscience, and a joyous Mind, as God vouchsafed to him!

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The Cordials of divine Comfort must have been very strong that could Support him under the load of his Chains, and in such horrid Circumstances so long ! And indeed it appears through his whole History, that as his Sufferings were uncommon, so his Consolations were exceeding great. But I could not have form'd so strong an Idea of them, had it not been for one of the darkest passages in his Story. In Page 61 upon his first coming to *La Tourneffe*, you will find him Expressing himself thus ; ' *I meet here with something more Agreeable, and more Grievous* than the Dungeon, but we must submit to all. This Period wherein he speaks of what he felt in the Dungeon, to be both *Agreeable* and *Grievous* at the same time, seemd to me at first to be Inconsistent, till waiting upon that Learned Mathematician Mr. *de Moivre*, to put right the following problem ; In discourse upon Mr. *de Marolles*, that Gentleman told me, that in the Five or Six times he was with him in his Confinement, he always found him, tho' with

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a Chain upon his Neck, and in a place and Company most Horrid, yet with a chearful glee and smile upon his Countenance, such as spake more than a bare Serenity of Mind, even a Joy in his Heart; So that this Period must intimate that there was That which was as *Agreeable* to his Inward Mind, as the Discordant Sounds, of Oaths, and Execrations from his wretched Company, was more, much more *Grievous* to his Sanctified Ears, than the very Dungeon it self. And this period being so understood, is very *Edifying*, as it shews the Ineffable supports from the Spirit of God, which Holy Souls do meet with in their Extreamest Sufferings. But they are not the *Memoires* of Monsieur de Marolles alone, whose Life did shine in the Dungeon, as a Diamond in the Dark, which may be produc'd; But I have others by me of equal Lustre, and which shall be likewise communicated to the World, if these shall meet with that kind Acceptance, they seem to me to deserve.

I had

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I had once indeed design'd to have inserted them in the *Martyrology* which is already far advanc'd in the Press. But besides that my other Materials for that History will more than fill the number of Sheets propos'd; I have been induc'd to Publish these Lives separately, that coming into more hands they might convey their Edification farther. And if I may judge of others Advantages by mine own, the Benefit they will reap by the Reading of such Lives will not be small, there being no sort of Reading that I have yet Experienc'd, which next to that of Holy Scriptures, tends more to nourish our Faith, Hope and Charity, to beget that Meekness and Humility, and to impregnate the Soul, with such an Heavenly Disposition, and such an absolute Submission and Resignation to the Divine will, as these Accounts do.

And indeed when we see others with so entire a Resignation to the Divine Pleasure, Sacrifice their Lives, and their *All* in a chearful Obedience to his
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Commands; How can any of us Repine under any of the Common Sufferings of this Human Life, be they Indignities, Losses, Pain, Sickness or other Afflictions, none of which are to be named with those of Martyrs! And surely *Man being Born to Afflictions as naturally as the Sparks fly upwards;* As for our Imitation in other parts of Christian Duty, so especially on this latter Account, no sort of Reading seems to me of more General Use than this of the Sufferings, and Conflicts of these Christian Heroes.

But why should I speake only of the use of these *Memoirs* as Encouraging us to bear up under Common Afflictions? For alafs we, no more than other Protestant Churches can be so secure and safe, (so long as the Roman *Antichrist*, and his Vassal of *France*, continue in power to Persecute,) but that we ourselves may be sometime or other called forth to the like *Athletick Exercises* of Heroick Religion; And this kind of Reading would have its more immediate use to this purpose

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pose, being no less apt to animate us to strive for Victory, than the Histories of the Noble Atchievements in your Secular wars, do wonderfully stimulate our Military Men to contend for worldly Glory. And to this purpose let us hear that Great *Eusebius* in the Introduction to his History of the famous Martyrs of *Lyons*, the same Country where ours have so gloriously contended for Immortal

Crowns. "From these

*Euseb. Hist
Ecccl. Lib. V.
Proem.*

"kind of Narratives says

"he, not only the Know-

"ledge of Transactions are to be

"sought; But what is more Va-

"luable, such Documents as pro-

"more Piety too. Other Historians in-

"deed says he, have wholly made it

"their Business to Record in their

"works, Trophies erected against

"their Conquer'd Enemies; The Va-

"lour of Generals, and brave Exploits

"of Souldiers, besmear'd with Blood,

"and polluted with Innumerable

"Slaughters in defence of their Chil-

"dren

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“dren, Countries and Estates: But
“we who set forth the History of a
“Divine Society of Men, will record
“upon Immortal Monuments, in-
“scrib’d with indelible Characters,
“the most pacate Wars wag’d for
“the Obtaining Spiritual Peace; And
“the Valiant Acts of those Persons
“who in such Rencontres contended
“more for the Truth, than for their
“Country, and for Religion rather
“than their Dearest Relations; Pub-
“lishing for the perpetual Remem-
“brance of Posterity, the continued
“Earnestness of those Champions who
“fought for Piety, their Fortitude in
“undergoing manifold Torments, their
“Trophies erected against the Devils,
“the Victorious Conquest obtain’d
“over Invisible Adversaries, and last
“of all, their Crowns. Behold here-
in most elegantly describ’d the
Bravery of the Souldiers of Jesus Christ
in their Spiritual Warfare against the
Powers of Darkeness; And the read-
ing indeed of such must as well natu-
rally

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rally, as in vertue of a Divine energy, Animate us to a like Gallantry in like Conflicts, should we by Divine Providence be ever call'd forth to such Combats.

It was with these Views that the Primitive Christians took care to Collect the *Acts* of the Confessors and Martyrs of those early Times; And had not the Wicked Monkes in latter Ages spoil'd these Accounts, by Adulterating them with a Thousand Legendary Tales, and mear anile Fables, thereby to countenance their own Futilities, and to Introduce and maintain their Idolatries, and Superstitions; Those precious Remains transmitted to us in their own Native Simplicity and Sincerity, would have been valued by us as the most Considerable Pieces of Antiquity. And it is enough to inspire us with a just Value of them, as sincerely Deliver'd to us, when we read the Story of the Martyrs of *Lions*, and more particularly that of *Attalus* and *Blandina* in *Eusebius*; Book V. Chap. I. In whose
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Conflicts for three Days, (the Judges and Executioners, even tiring themselves in torturing their very weak Body) we may behold that Constancy and Magnanimity, that is rarely to be met with in the bravest Heroes. And indeed it is a Spectacle worthy of God and Angels, much more of us Mortals, to behold these Glorious Confessors and Martyrs, *magno elatoq; animo* stemming the Tide of Obloquy and Contempt, charging bravely through Wounds and Tortures, marching undauntedly through the Legions of the Prince of Darkness, and vigorously to lay hold on the Crowns of Glory held forth to them by their once Suffering, but now Triumphant Mediator and Redemer.

And it is really so Affecting and Edifying a piece of History, That of *Eusebius*, concerning the Martyrs of *Lions*, that had I not a more proper place for it, I should have prefix'd it to this Specimen of Modern Persecutions in *France*; That by having in our
View

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View the Antient and late Persecutions in one and the same Country, we might the more easily compare them together, and see that there is nothing of Difference but of name only, between *Rome* and *Gaul Pagan*, and *Rome* and *France Antichristian*, the same Diabolical Spirit reigning in both.

And our Forefathers of the Reformation also had the like just value of these sort of *Memoirs*, so that no sooner had Mr. Fox, that great Martyrologist, (never to be sufficiently valued for his Industry and Fidelity, notwithstanding the Detractions of the enraged Enemy, too easily imposing upon such as are but cold Friends to the Reformation,) Publish'd his Historical Collections of the Acts and Sufferings of our Glorious Martyrs, but the Piety of our Ancestors had them Chain'd in our Churches, for the Edification of the People; And the People from the Experience of the Benefit they receiv'd by them, took them into their Houses, and Read them on Sunday Nights to
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their Families. And this with the greatest reason, since (as that Great Man, Arch-Bishop Tillotson, speaks of it as a true Observation,) "Catechising, and
"the History of the Martyrs, have
"been the two Great Pillars of the
"Protestant Religion. *Serm. Fol. p. 619.*

But alas! we seem to think we want no such Pillars; We can fondly Imagine our Church is Safe, tho' numberless Popish Priests are among us, with Innumerable Intrigues, perpetually labouring to Undermine or Overturn us, first to Divide, and then Inflame us. I do indeed as readily and heartily believe, as any one, that humanly speaking, we are Safe, so long as God lends us so Excellent a Queen to reign over us. And it is well we are so Safe, for it may sufficiently appear from this *Specimen of Papal and French Tyranny*, in what a miserable Condition we should be, had we lately, or should we yet fall under so severe a Scourge as French Popery. It is hardly to be conceiv'd what can be Invented by the Malice of Devils

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vils more Tormentous, than after a Bastinado in the Gallies, which has left the Body one entire Wound, to be thrown into a Dungeon, there to be devoured by Vermin engendred in the Putrefaction of their Sores, and there again to lye in Filth and Ordure, and to be pin'd to Death with Famine, and starved with Cold; and all this during a dismal Night of many Years, as has, and is still the Case of many of these Confessors; Tho I say, nothing can be imagin'd more exquisitely Cruel, Yet I am perswaded, if the most Inventive Malice of Rome or France could have it in their Power to inflict more, we of all Protestants in Christendom, should be sure to feel the Fury of it; The Consideration of which, God grant it may be so a warning to us, as to remove the Danger at the greatest Distance from us!

Our Neighbours and Sister-Nation of Ireland, who have within the Memory of Man, sorely felt the Rage of Popery; as Men Awakened, seem to be in

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tent upon this; And are taking the most Wise and Pious Measures in the World, to remove for ever all Danger from Them; Namely, after having removed the Bloody Instruments of Massacres and Rebellions, the Popish Priests, out of their Country, by taking the most Christian and Effectual Measures to Instruct the misguided People in true Religion. The smart of those Sores they have felt, may have perhaps Influenc'd them to these Precautions; But we having felt for late Generations little but Deliverances, whilst others have felt nothing but Sufferings, have need of being warned by others Experiences; For which Consideration of *Safety* also, as well as of *Edification*, it is, that this Specimen of Popish Cruelty is here presented.

Nor is it only our *Safety* from the more immediate Scourge of Popery, which is herein consulted: For tho' God should still continue to save us, and that even against our Wills, from such an unspeakable Misery, as that
would

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would bring upon us; yet there is great Reason we should bethink our selves, that God has other Ways left him to Chastise us; especially since Death, in the most dismal of all its Shapes, that of the *Plague*, has for these Five Years come *stalking* from the *East* and *North* towards us, and is now come near us. And tho' God should not be provok'd by our unparallel'd Ingratitude for that inestimable Blessing, his Preservation of us from Popery, and his Continuance of the best Religion in the World among us, to deliver us over to the Scourge of *Papal Tyranny*; yet we may have just Reason to apprehend that he should at length Visit this sinful Nation and City, for its crying Sins of Infidelity, Profaness and Immorality, and particularly for its Debaucheries and Abominations, not to be nam'd, yet too much conniv'd at, or rather worse, by such Magistrates as discourage the Execution of our good Laws against such pernicious Offenders; as also for that vile Hypocrisy of

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so many pretending a mighty Zeal for the Best of Churches, when they live so as would be a Dishonour to the worst.

God indeed seems to deal with us as antiently with his own People the *Israelites*, whom notwithstanding their intolerable Provocations, and particularly in looking back towards, and longing for the *Leeks and Onions of Egypt*, he seem'd loth to give up to be destroy'd by the Heathen Nations, but rather took them under his own immediate Chastisements, lest in their Destruction his Holy Name should be Blasphem'd among the Gentiles. And if for the sake of our Religion, not of our selves, and that the true Religion might not be Blasphem'd among the Paganiz'd Romanists, he should not deliver us to the Desolations of Popery, letting us fall into the Hands of Men whose Mercies are Cruel; And in Mercy should rather let us fall under his own Hands, by Visiting us with the Plague; This to me seems an awakening Consideration,

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tion, and to call loud upon us to prepare our selves by such *Meditations*, and such *Reading*, as will best enable us to bear so severe a Visitation.

And indeed, to acquaint our selves with the Faith, and Patience, and Constancy of Martyrs, will be alike useful under both these Calamities. Both *Persecution* and *Pestilence* do present Death unto us, in the nearest View, and with the most ghastly Countenance; Both put us upon the Exercise of the most Heroick Virtues, Constancy and Resignation; And both require the most Noble Examples of the same to be laid before us. And therefore such *Reading* may, at least, be of Use to those who may think it their Duty to keep their Stations, should the Plague come among us; since to stand our ground in such a Case, will it self require a *Spirit of Martyrdom*.

Not that I would be thought to despond, as if we were already so abandoned to Iniquity, as to leave no room for Hopes of Mercy. On the contrary,

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there are as promising Signs of Divine Favour, as Tokens of the Plague, would portend his High Displeasure. And among the Multitudes of Bad, there may, perhaps, be many as good Christians among us, as in most Ages before us. We have had, of late Years, Societies of young Men rais'd among us, who have not only encreas'd our Numbers at Dayly Prayers and Monthly Communions, and have been greatly Instrumental to found and maintain the same, but to whom also we are to acknowledge it, that according to our Rubrick, we have them on all our Festivals; We have, moreover, an Heroick Sett of Worthy Gentlemen and Others, The Society for Reformation of Manners, who with the Courage of Confessors, have expos'd themselves to a Thousand Indignities, Ignominies and Dangers, and some of them have actually sacrific'd their Lives, in a Noble Opposition to Profaness and Debauchery; We have other Societies, some for the Propagation of our Holy Religion
Abroad,

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Abroad, by sending and supporting Missions in the *West*, and others are making towards the *East-Indies*; And we have another like Society meeting Weekly to Consult, and to give their Assistance to the Instruction and Christian Education of the Children of our ignorant and profligate Poor at *Home*, by raising of *Charity-Schools*; And at the Recommendation of our most Pious Queen to Her Parliament, we are to have a great Addition to our Churches for the Worship of God, which is a more Publick and National Charity; Not to mention some other Consultations, because not yet so well known, of equal Tendency perhaps, to some of the former, for diffusing the Light of the Gospel, and the Conversion of flagitious Sinners, and by both for the Salvation of many Souls. And all these Great and Glorious Designs having been form'd in these Two last *Happy Reigns*, and that in a Time of War; It may be hop'd, that as they have been none of the least Means to procure

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procure us such Glorious Successes; So if continu'd and encourag'd, They may be equally powerful with God, to avert whatever Judgments may seem otherwise to be impendent over us.

But if through the Frowns of any in Magistracy, in Contempt of Laws both Divine and Human, and the Neglect of the Inferiour Officers, tho' Sworn to Execute such Laws, and yet, who with an uncommon Air of Assurance, shall assume to themselves the Title of the only *True Sons* and *Friends* of the Church, and of a Church too, whose Principles and Doctrines, of any in the World, are the most Opposite to, and give no manner of *Salvos* for Impiety and Immorality; Our crying Sins shall not only be conniv'd at, but meer Libertinism shall be again let loose upon us; If again these Noble Heroes in the Cause of God, who in perfect Subserviency to the Laws of our Land, have heretofore so successfully and visibly suppress'd the Overflowings of
Ungod-

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Ungodliness, so that open Cursings and Swearings were no more heard in Places of Resort, Lew'd Women did not openly walk in our Streets, Houses of Bawdry were prosecuted and put down, Sodomites were frighted out of their nasty Places of Retreat, and the Lord's Day render'd Sacred among us; If these brave Christians, who have so visibly weakened the Power of Satan's, and so successfully advanc'd the Conquests of Christ's Kingdom, shall be discourag'd and overborn by Noise and Clamour, and the Sins of Sodom, and other High Debaucheries and Impieties shall be permitted to get Head again: And farther yet; If regardless of the Afflictions of *Joseph*, we should be Insensible of our Brethren's Sufferings, of Their unspeakable Sufferings, I say, in Prisons, Gallies, and Dungeons, and postponing, once more, their deplorable Case, should mind only our own Security and Ease at Home: Upon such high Provocations, there may be too much Reason to fear that God will
renew

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renew his *Controversy* with us, and let in for our Chastisement, either *Popery* or *Pestilence* upon us : And upon this Consideration it may behove us, to prepare our selves for the Day of Affliction, by being conversant in such *Reading*, and by employing our Thoughts in such *Meditations*, as those herein recommended.

To sum up this whole Matter ; This sort of Reading seems to me the most Useful and Edifying, as it nourishes in our Souls the most Divine and Heavenly Dispositions, as it prepares our Hearts to bear with Resignation the more Common Afflictions, and the most extraordinary and terrible Dispensations, and as it tends to beget in our Minds a *Spirit of Martyrdom*. And I might also enlarge on its useful Tendency to create in us a more *Catholick Charity* towards our Protestant Brethren abroad, together with such a fellow-feeling of their Miseries, and Sufferings, as it becomes those to have, who believe there ought to be a *Com-*
munion

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union of Saints, in all the Members of the Church Militant; It is useful in an high Measure to raise in us the highest Esteem for such Noble Confessors and Glorious Martyrs, and to make us Glorify God in their Faith and Constancy; Not to insist how the Consideration of such their sore and unspeakable Tryals should render us most highly sensible of God's Mercies, in the many and almost Miraculous Deliverances from the like Cruelties, from which he has so signally sav'd us; And this the rather, because we cannot be certain whether We could have bore up with so much admirable Constancy, and unshaken Perseverance, under such tremendous Tryals. But above all, I consider it as peculiarly Useful in the present Juncture, as it may excite such as may have it in their Power, to extort from the Grand Oppressor, a Deliverance at last of our Brethren, those Great Confessors, groaning under so horrible and dreadful Sufferings.

And,

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And, indeed, to be plain, it is not so much the Benefit of our selves at Home, that I design by this Publication, as of the Sufferers themselves abroad, who are said not to be a few. I am credibly inform'd, that (besides the Multitudes forc'd into Convents and Prisons) there are still alive in the Gallies and Dungeons of *France*, little less than Four Hundred; And these latter must have suffered by many Years a much longer Night, even than Mr. *de Marolles*. (And his dear Friend and Companion in Sufferings, Mr. *le Fevre* was lock'd up, and liv'd in his Dungeon Sixteen Years.) And if the Notice of these Things could be convey'd to the Great Ones, who are to manage the Protestant Negotiations, where-ever, and whenever they shall be set on foot; It were a Crime to doubt, whether their Hearts would be touch'd with that Compassion, as to make them exert themselves for their Brethrens Enlargement out of so long and dismal a Captivity. And

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as the Enemy's Power seems to be brought to a much lower Ebb, than at the Peace of *Ryswick*; Her Majesty and Her Allies having carried their Conquests beyond his *Barriers*, and even to his very *Frontiers*; So it is to be hop'd, that there is nothing farther wanting, but that upon the next *Treaty* Their Ministers should accordingly *Exert* themselves for the Deliverance of those both *within*, and *without* the *Gallies* and *Dungeons*; for which there seem to be many Reasons; that may be fetch'd, as well from meer *Interest*, as *Religion*.

I shall not presume to enter into the *Politick* Consideration of this Matter, and to plead how far the Restitution of the *French Protestants* to their *Legal* Rights, as *Irrevocably* Establish'd by the *Edict of Nantz*, may be reckon'd among the best *Expedients* to restrain the *Grand Monarch*, as his Admirers vainly think him; from Disturbing any more, after another Peace, the Repose of *Europe*; but shall rather leave the Reader for Satisfaction in that Point, to the
e Ingenious

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Ingenious Author of **The Interest of Europe, with respect to Peace or War**, lately publish'd, and Printed for S. Popping, at the Raven in Pater-Noster-Row, 1712. And from him, I think, they may find it. But, if I may have leave to speak my Sentiments in the Case, as a Divine, I presume to say, that it may be worthy our Reflection, whether it can be expected that the All-wise Providence should better prosper the *present*, than it did the *last Peace*, should the Deliverance of his Suffering Servants be again post-pon'd, now that the Obstacles seem not, at the pass to which Matters are brought, to be half so Great, nor his Power of Refusing, near so Strong. And, indeed, since Providence has brought us, with such wonderful Successes, to the very Door of *France*; And should we enter it, 'tis highly probable, there would be found many Thousands, even of the Old *Papists*, who by having so long view'd the admirable

Con-

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Constancy of the *French Confessors* and *Martyrs*, have entertain'd a quite different Opinion of their Religion than they formerly had, as may be partly seen in the following Account of the Conversion of a Popish Priest from his Cruel Religion, upon that very Score; Nay, and these very *Papists* throughout *France*, as we are credibly inform'd, are now grown so sick of Popery, that but for the Tyranny they are under, they would abandon it; Since, I say, these Things are so, What pity is it, that some vigorous *Efforts* should not be made, to restore, at least our Protestant Brethren there, to their *Liberty* and *Religion*, and especially when Their *full* Liberty would, in all probability, be Our *firm* Security? Not to concern our selves in their rescue, when Things are brought to so promising a Prospect, would be to serve only our own selves of the Indulgent Mercies of Providence, and then let its more *peculiar Concerns*, as far as in us lies, shift for themselves,

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I presume to lay his more peculiar Concerns, even in these Secular Turns and Revolutions. For those who read the Histories of the World, with those Higher and Nobler Views, which Sacred Writ does abundantly give them, do consider even Profane and Civil Histories, as well as Sacred and Ecclesiastical, as no other than the Histories of Providence. And such may be able to produce, from both Ancient and Modern Story, of either Kind, many Instances wherein the Greatest Politicians, Acting upon meer Secular Maxims, with a Slight to God's Government of Human Affairs, have been fatally mistaken in the Issue; When others, Acting with an Eye to the Interest of his Kingdom, have succeeded beyond all Human Expectation. And it seems worthy the Divine Wisdom, to permit the Wise Men of the World to be so miserably disappointed in their Schemes, as instead of putting an End to, to lay the Foundation of far greater, and more lasting Calamities to their Country;

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try, when, postponing the Interests of his Servants, they shall mind only their own. Whereas, on the contrary, if with due Submission we may speak it; It does as much, as humanly can be done, to engage the Divine Providence to give an Happy Issue to such Endeavours and Measures, wherein they fairly Consult, not only their own, but the Interests of Him, to whom they owe, and to whom they are accountable for all their Power.

But that I may not be thought, by what has been said of postponing the Restoration of our Protestant Brethren, at the Treaty of Ryswick, to reflect in the least on the Memory of a Prince, to whose Glorious Memory we owe the Greatest Respect, as he was both Ours, and Europe's Great Deliverer; As if he was wanting, in doing what was practicable to be done for the Deliverance of the Persecuted in the former Treaty; And that others may not pretend from so Great an Example, their own Excuse, should the same
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Persecuted in *France* be now for ever Abandon'd; Give me leave to offer something in Apology for that Omision in the former, which seems not so easily to be admitted in the latter Negotiation. And the best Apology that can be made, is to be taken from the far greater *Impracticableness* of the Great Work then, than appears to be in it in the present *Circumstances*.

And here it may be observ'd, that such as seem to have as little real Concern for the Restoration and Liberty of the *French* Protestants, and others of our Brethren under Oppression and Persecution, as they have little Love and Honour for our late Great Deliverer, King *William* of Glorious Memory, are mighty forward in Censuring his want of Sincerity and Zeal for the Protestant Interest, because their Interests both in *France*, and elsewhere, were so Abandon'd, as they think, in the Treaty of *Ryswick*; Not considering the then Power of the Enemy, and the hard *Circumstances* both of him, and his Allies,

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lies, when such Articles were Concluded, not only to their seeming Neglect, but to their great Disadvantage. But the State of the Case being so well summ'd up by the Ingenious Author of *The Interest of Europe*, now mention'd, p. 44. I shall give it partly in his Words.

“ They [the Refugees] were indeed then big with Expectation, that the Protestant Princes, concern'd in the last War, would have Stipulated their Re-establishment at the Treaty of Ryswick. I cannot doubt of King William's Zeal for the Protestant Interest, but many Circumstances did then concur to force him to wave that Article. The Duke of Savoy had relinquish'd the Alliance. The Emperor's War with the Turk, added to the ordinary Dilatoriness of the German Nation, render'd the Assistance of the Empire very precarious. The feeble Administration of Spain had expos'd that Monarchy to the greatest Dangers. *Barcelona* was

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“ was taken, and almost all *Catalonia*
“ was reduc'd. In the *Low Countries*,
“ *Mons, Charleroy, Aeth,* and several
“ others of the *Spanish Towns* were
“ fallen into the *French Hands*. In
“ *America* they had plunder'd *Cartha-*
“ *gena.* Some of the *Towns* in *Hol-*
“ *land* began to flag, and *King William*
“ well remember'd the fatal Effects of
“ the *French Intrigues* with some of the
“ *Dutch Magistrates* at the *Treaty* of
“ *Nimeguen.* His own Title to the
“ *Crown of Britain* had not been ac-
“ knowledged by the *French*; And he
“ had *Enemies* not a few to struggle
“ with at home. He knew what a
“ precarious State the *King of Spain's*
“ *Health* was in at that time, and
“ perhaps he did not care to deprive
“ himself and his *Allies* of the Ser-
“ vice of the *French Refugees* that were
“ in their *Armies*, in the *War*, which,
“ no doubt, he foresaw would again
“ break out upon the *Catholic King's*
“ *Death.* And for those, among o-
“ ther *Reasons*, it may be believ'd,
“ that

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“ that the Interest of that People was
“ overlook’d.” Thus does our Au-
thor Apologize, and I think very justly,
for what was omitted in the Treaty of
Ryswick, in behalf of our Suffering
Brethren in *France*. And he might
have added, The Bigotry of the Em-
peror *Leopold*, then at the Head of the
Alliance, as another unfavourable Cir-
cumstance to the Protestant Interest;
Who, tho’ he might have had *Stras-*
burgh, the very Key of *Germany*, deli-
ver’d up to the *Empire*, was thought to
choose *Brisack*, that so considerable a
City as the former, might not, by be-
ing deliver’d to *France*, enjoy the free
Exercise of the Protestant Religion.

But the Case seems to be now ex-
tremely alter’d, to the Advantage of
the Protestant Interest, both as to Power
and Circumstances. For as to Power,
Have we not now pass’d ; Are we not
now in Possession of his *Impregnable* ?
And have we not Forag’d even in Old
France ? And as to other Circumstances,
d instead

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instead of an Emperor at the Head of the Alliance, as well *Able*, as *Bigotted* enough to oppose any Terms for the Restoration and Security of Protestants; The present Emperor knows himself to be too much Dependent upon the Protestant Princes of the Alliance, to give them the least Obstruction in so just an Article, as shall not only reclaim all our Suffering Brethren from the Gallies and Dungeons; but restore to the rest through *France*, the Protection and Benefit of their *Edicts*. So that upon the whole, Providence seems to have given to the Protestant Powers both *Opportunity* and *Capacity*, at the next Treaty, which was wanting at that of *Ryswick*, to render themselves, and her Majesty of *Great-Britain* more especially, for ever Famous throughout *Christendom*, for one of the most Glorious Acts that was ever Accomplish'd by *Peace* or *War*; even such as *Constantine* the Great, did Glory in, and was Applauded for, by the Primitive

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tive Church, beyond all his other Triumphs.

We know, indeed, how *Inexorable* hitherto that Persecutor hath been, and how perfectly Deaf to all Remonstrances in their Favour, he has shew'd himself; And he seems to design to let us farther know, how *Inflexible* he still intends to continue, if it be true what we hear of the renewing the *Bastinado*, that tremendous Torture! aboard the Gallies, which for meer Shame, for some Years, has been intermitted; as also, that the Persecutions are begun again in the Principality of *Orange*. These seem to be very ominous Presages, that at the same time he speaks such Inclination; to have Peace with his Enemies abroad, he designs nothing less than a Cessation of Cruelties to these the most distress'd of his poor Subjects at home. And, indeed, it has been his former Practice, particularly after the Peace of *Ryswick*, partly out of that Insolence peculiar to himself,

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self, and to shew his Contempt of the *Protestant Powers*, and partly from the Instigation of his Native Cruelty towards his *Protestant Subjects*, to renew with greater Violence their Persecution, after he has been sufficiently humbled in War by *Princes* of their Peruasion. But God be for ever prais'd, who by the many wonderful Successes lately granted over him, has now put it in the Power of the *Protestant Allies*, more than at the former Peace, to extort from him, what of all Things in the World he would not willingly grant; And no doubt, but that in Gratitude to God for such Successes, They will make it their first Care to procure an entire Freedom to these his *Confessors*, to serve him; To serve Him, I say, who has granted Them such Successes against so sworn an Enemy to Themselves. So that could a perfect and full Knowledge of these Things reach them, as we should have no reason to fear that we should again hear of our
Glorious

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Glorious *Confessors* from the same *Gallies* they are now in, after another Peace; So neither should we have Cause to doubt of the Deliverance of the many *Hundred Thousands* besides, of their Brethren in *France*; Who, tho' their Bodies are Free, yet their Consciences are miserably Enslav'd to *Popish Tyranny*.

Her Majesty's pious Inclinations at least, to obtain their Deliverance, we very well know, want no Incitements; Nor shall we have reason to doubt the Zeal of Her Ministers; especially if fully acquainted with the Methods of Cruelty, which for many Years, even to this Day, we hear are Exercis'd on those *Confessors*, more particularly on board the *Gallies*; For which reason, I shall prefix to this Life of Mr. *Marolles*, the Relation of an Eye-Witness, among us, concerning them, who is ready to Attest the Truth of it; And such is the Generosity of *English*

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glish Protestants, that upon due Information, none are so courageous, none more ready, to risque the greatest Dangers to rescue the Miserable.

This was the Noble and Heroick Temper in the Queen *Elizabeth*-Times. No sooner did She and Her Wise Ministers hear of the Oppression of the Protestant Churches in any Part of *Europe*, but She interpos'd with Her full Power, and all Her Interest, to snatch them out of the Jaws of the *Roman* Lion, just ready to Devour them. And for this, as one of the Principal of Her Royal Qualities, it was, that Her Name is to this Day so highly Honour'd, and will be pretious among *Protestants* to future Ages. Nor let any that serve Her Present Majesty, who fills the Throne with Equal Glory, defraud Her through their Indifference in so Important an Article, of that, the Chiefest Garland in all Her Triumphs, and which will last longest, and smell sweetest, even down to latest Generations ;

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tions; Which is Her being the Great *Protectress* of Protestants, and the *Restorer* of their Liberties, wheresoever, or how far soever they are Invaded; And may this Pious and Generous Spirit be ever the Glory of the *English* Nation; Now especially, since it had never a greater Occasion to shew its Compassions to its Protestant Brethren, (whose Sufferings, if we consider them both as to *Length* and *Rigour*, have been such as are not to be parallel'd in any Histories, from the Foundations of Christianity) than it has at this Time; And being such do loudly cry out to us, *Come and Help us*. And to excite such a laudable and truly Christian Spirit in us, is the great Design of this *Specimen of Papal and French Persecution*.

However, should the Issue be otherwise, than what we so earnestly wish, than what we so strongly hope for, which God forbid! I am perswaded the Knowledge of their deplorable Case will both multiply and invigorate the
Prayers

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Prayers of all good Men for them to the Throne of Grace ; And from God we may be assured they will thereupon be either Relieved, or Supported. And to his Compassions therefore, let us devoutly recommend them. And his Compassions, tho' all other fail, will be sufficient.

THE

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the Protestants Aboard the Gallies.

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II. Monsieur de Marolles, a Person eminent as well for his Birth and Employments, as the Greatness of his Sufferings. III. That he was a good Philosopher and Mathematician, and particularly skill'd in Algebra. IV. That he made it his Chief Business to Instruct himself in Religion, and to grow and advance in Piety; Concerning which, and the former Attainments here is to be seen his Character. V. That endeavouring to get out of the Kingdom, he was perswaded by the Intendant to settle in Alsace. In which Section there is a curious Disquisition concerning the place of the famous Battle with Attila. VI. That the Assurances of the Intendant, Prov'd a false Security. VII. The whole Family of the Marolles, Prov'd Eminent Confessors. VIII. Our Martyr being Apprehended and Imprisoned at Strasburgh, was strongly sollicitated to Change his Religion. But in the several Conferences with him for that purpose, he bravely stood his Ground. His Wife and Children Imprisoned at Chalons, and at length Bannished. IX. His Friends of the Romish Religion assure him that his Peace and Pardon was to be had on no other Terms, than the Change of his Religion. X. He is remov'd from Strasboursgh to the Prison of Chalons, where he is Visited by the Bishop who treated him with much Humanity; But remaining firm in his Religion, is Condemn'd to the Gallies. XI. After his Condemnation he is remov'd from Chalons to Paris, and from thence to La Tournelle, where Persons Condemn'd to the Gallies remain till the Departure of the Chain. XII. Here he is alternately used with
Mercy

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Mercy and Rigour, by one or other to induce him to Apostatize, but without Effect, tho' once he stagger'd, yet again recover'd; And when it was propos'd to him to be sent to the Bishop of Meaux to be Instructed, he refuses, and with good Reason. XIII. From La Tournelle the Court belonging to the Parliament of Paris, where Criminals are Try'd, he is removed to Le Tournelle where Prisoners Condemn'd to the Gallies are sent till their Departure; Where in the Dungeon, and with a Chain on his Neck of Thirty Pound Weight, he suffer'd great Extremities; and tho' Tempted not only with a Release but Preferment, yet would not abjure his Religion; whence also he writes many Comfortable Letters to his Friends. XIV. Writes to, and is visited by his Wife, who Washes his Wounds. And she acquainting him with an Infamous Fraud, contriv'd by the Papists to allay the Wonder of his Constancy, and namely that he was besides himself; He proposed to the Learned a Mathematical Problem. XV. He departs in the Chain from Paris, tho' Ill of the Fever, and arriving at Marseilles, is put into the Hospital as an Invalid. XVI. He is remov'd on Board the Gallies, and design'd to be Embarked for America; On which Sorrowful Occasion he wonderfully comforts his Wife, lessening instead of aggravating that, and his other Sufferings. XVII. At first indeed he is treated in the Gallies with some Lenity and Respect, which whether from Design, or the Compassion of some General Officers, is hard to Determin. VXIII. They now begin to treat him with Rigour, and is much depriv'd of the Liberty

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Liberty of Writing; finds however some Opportunities to Write to his Wife, and Congratulates her Escape out of the Kingdom, concerning which he had been extremely solicitous. XIX. Has several Conferences and Disputes with the Bishop of Marseilles, and others of the Clergy, in all which he stands firm. XX. He doth with wonderful Dexterity acquaint his Wife, with the Particularities of his State and Treatment. XXI. It happened to our Martyr, as before it had to Mr. Le Bevre, to be worse handled after his Conferences; For to break his Constancy by Orders from the Court, he is remov'd from the Gally to the Dungeon, which he describes, and where he continued Six Years till his Death; Of the three first of which we have no account. XXII. In the three last Years it appears by some Letters from him, into what an Abyss of Misery he was cast, and how great was the Strength of his Faith and Hope. And how greatly he comforted his Companions in sufferings. XXIII. The Rigors he endur'd seem'd to be greater than the King loaded him withal. XXIV. Mr. Marolles and another Confessor, do by their Letters mutually Comfort each other. XXV. Writes his last and most admirable Letter to his Wife, acquainting her with his Spiritual Conflicts; and their happy Issue. XXVI. The Account of his Death with some particulars of his Life not known before. XXVII. The Conclusion with most Edifying Reflections upon the whole.

THE

THE
HISTORY
OF THE
SUFFERINGS
OF THE
BLESSED MARTYR,
LOUIS DE MAROLLES.

I. IT is certain that the Wisdom of God under the Gospel Dispensation, hath chosen the Voice of Afflictions, and the Cry of the Blood of Martyrs to Manifest the Power and Victories of Faith; And in consequence of this, the Author of the Epistle to the *Hebrews*, having given some examples of the surprising Effects of the Faith finish'd by the Martyrs, from thence he draws this Conclusion,

tion, or rather Exhortation, *Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with patience the Race that is set before us: Looking unto Jesus, the Author and Finisher of our Faith; who for the Joy that was set before him endured the Cross, despising the Shame, and is set down at the Right-hand of the Throne of God. For consider him that endur'd such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds.*

To Copy therefore after the Divine Oracles, and to Imitate in particular this Author, I shall lay before the Eyes of Christians the Sufferings of some latter Confessors and Martyrs, to the end that being Animated and Encouraged by those great Examples, they may preserve to God that Fidelity which they owe him, in the midst of the most sharp and severe Tryals. *Jesus Christ* who hath Redeemed us, and who shall Judge the World, doth Prescribe us our Duty when he says, *Math. 3. 32. Whosoever shall confess me before Men, Him will I confess also before my Father which is in Heaven. But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven.* Now we must not imagine, nor flatter ourselves that the Rigour of this Command doth regard only

ly those who shall Renounce *Jesus Christ* as Saviour of the World, to receive the *Alcoran*; This Precept doth likewise extend to the Salutory Truth which God hath made known to us, since in *St. Mark 8. 38.* it is declar'd by the Son of God in these exprefs Words, *Whosoever shall be asham'd of me, and of MY WORDS, &c. of him shall the Son of Man be asham'd. when he cometh in the Glory of the Father, with the Holy Angels.*

From thence it is that the first Christians, Jealous of the Honour of God, and of the Purity of their Faith, chose to expose themselves to all manner of Miseries, rather than to do any thing which bore the least Resemblance of Idolatry, or which might be liable to sinister Interpretations, as did appear by the Writings of the first Doctors of the Church, and Particularly of *Tertullian*. They did likewise rank among the Apostates those as Cowards, who gave Money to the Commissioners to be comprehended in the Number of those who had obey'd the Ordinances made against the Christians, altho' they had done no such thing.

But as they exercis'd this Rigour towards feeble Christians, they did likewise take great care to collect the Acts and Monuments of the Martyrs, as did appear

E. f. Eccle. by a Letter of the Church of
Hist. Lib. 1. *Smyrna* occasion'd by the Death
P. 4. of St. *Polycarp* their Bishop, who
 had seen the Apostle St. *John*. And if
 time had not rob'd us of those precious
 Relations, one might more exactly see both
 the Number and Constancy of all those
 Martyrs, of whom now we hardly know
 the Names.

They did celebrate the Day of their
 Death, as being that of their Birth, they
 made Encomiums upon them on the score
 of their Sufferings: Infomuch that at length,
 the Christians in Prosperity, being Inward-
 ly convinc'd of the vast and Infinite Diffe-
 rence betwixt theirs, and their own Zeal
 and Piety, between theirs and the Lives of
 those Illustrious Martyrs, began to Invo-
 cate them, and Worship their Relicks; But
in the beginning it was not so. The

Euseb. Eccle. Faithful of *Smyrna* do say in
Hist. Lib. 1. their Letter that they had ga-
P. 17. ther'd together the Bones of the
 Martyr *Polycarp*, "which they valued and
 "priz'd above Gold or Precious-Stones,
 "to reposit them in a suitable and con-
 "venient place, to the end that meeting
 "and assembling there, as much as they
 "possibly could, they might Celebrate the
 "Day of his Martyrdom or of his Birth,
 "as well in memory of those who have
 "sustained this Glorious Fight, as to In-

"struct

"struck and Confirm Posterity by their Ex-
 ample. This place where they reposed
 the Bones of those happy Men, was, as is
 confess'd by the Learned, the Church Yard
 where they buried them, and where the
 first Christians met to celebrate the Memo-
 ry of the Martyrs. It is very certain by
 this Letter that they did not as yet In-
 vocate those Martyrs, since making Re-
 flections upon the Proceedings of the Jews
 who solicited the *Proconsuls* to hinder the
 Christians from collecting the Bones of *Po-
 lycarp*, for fear, said they, that they should
 Worship him instead of him that was Cru-
 cified; Those Faithful Answer, that the
 Jews were Ignorant, that they might Wor-
 ship and serve no other than him who di-
 ed for the Salvation of Men, whom they
 adore as the Son of God; But that
 they lov'd and honour'd, as it was ^{Ἀγαπῶμεν}
 just they should, the Martyrs, as ^{ἀξίως.}
 Disciples and Imitators of him. It did ap-
 pear from another Passage of *St. Irenæus* al-
 ledg'd by *Eusebius*, that the Christians were
 griev'd that they could not Interr
 the Bodies of the Martyrs. He ob- ^{τείναν}
 serves that moreover the Pagans ^{τῇ γῇ.}
 caus'd them to be Burnt, to expose their
 Ashes to the Wind, or cast them into the
Rhone, thereby making a mock and deri-
 sion

Histqr. Mar.
tyr. Palest.
cap. 9.

Οἷον τι σπε-
δῆς ἀξίον.

sion of the hopes which the Christians had of the Resurrection. *Eusebius* doth further inform us, that in his time, under the Persecution of *Maximinian*, they hinder'd the Christians from Burying their Martyrs, as if that, saith he, had been of some Importance.

When the Church enjoy'd some Repose under the Christian Emperors, they began every where to seek for the Bodies of the most famous, and Illustrious Martyrs to Erect Tombs and Monuments to them. Their Dreams then served instead of Proofs to discover and distinguish them: And they began to have too great an Esteem, and Regard for their Relicks. We read in the Fourth Tome of the Great *Bibliotheca* of the Fathers, some Treatises attributed to *Eusebius* by the Jesuit *Sirmond*; among which in the 2d Book which treats of the Resurrection, there is mention made of *St. Romain* Martyr of *Antioch*; And it is observed there that an Apostate Chirurgion being ordered to cut out his Tongue, he reserved and kept it by him for a Proof against those who would have accus'd him of not performing his Commission. Upon which *Eusebius* makes this Reflection, that he did not throw that which he had Cut away, but preserv'd it at his House against his Resurrection, as the weak and Infirm

Faithful

Faithful were wont to do, that they might Honour those Fragments of the Bodies of the Martyrs which they could recover and procure. There are two things remarkable in this History, the growing Custom of worshipping the Relicks, but withal, that Custom disapprov'd and rejected by Wise and Knowing Persons. The People had so strong a Byass and Inclination to Superstition, that in the time of *Theodosius* the Younger, the *Novatians*, those of them at least, who made a particular Sect upon the Account of *Easter Day*, did Assemble near to the Tomb of *Sabbatius* in the Isle of *Rhodes*, where he died in Exile, to pray over his Sepulcher. Bishop *Atticus* caused the Body to be Convey'd away by night to take them off from this Superstition.

*Histor. So-
cras. Lib. 7.
c. 25.*

*Εν τῷ τόφῳ
ἐν Ῥόδῳ.*

It is therefore true, according to the Sentiments of the greatest part of Christendom, that we are to collect the Acts of the Martyrs, only to be Instructed and encouraged by their Example. It is with this View and Consideration that the First Christians, and our Fathers at the time of the Reformation, did compile, and leave us as much as they could, of the History of those who have suffered for the Faith. And we their Successors should be wanting to our Duty, and to that Care which future

Posterity expects and requires from us, if we should neglect to acquaint future Ages, how great and violent have been the Efforts of the Persecution, which under a great and Powerful King hath been unjustly carried on against us; and with the Greatness of the Strength and Constancy of so many Faithful, who by their admirable Patience have sustain'd the Combat without falling, or who have piously and courageously recover'd from their Lapses. One shall see them by Thousands forsake their Country, their Goods, their Friends, to go out of the Kingdom, at the peril of being Condemned to the Gallies, or confin'd in some Prison or Cloyster, and in each exposed to all the Temptations, and all the secret Miseries which it is very difficult to give a lively Representation of. We have seen Persons of Birth and Quality, as *M. the Marquis of Monbetton* descended from the Family of *la Force* of 74 Years of Age, also Men of Learning and Study, under the Chain, or upon the Bench of Gally-Slaves with the Oar in their Hand, under the Inspection of a severe Committee.

We have seen Monsieur *Musson*, a famous Counsellor in the Parliament of *Paris*, departed with all his Family to come and give Glory to God at the *Hague*, where he liv'd with the Approbation of all honest Persons; we have seen, I say, this Celebrated

red Magistrate Condemned to the Gallies, without any regard to the Dignity of his Character, which could not exempt him from the Apparent Infamy of that Arrest, which will in future Ages be His, and his Families Glory. Would not one who sees and considers this inflexible Rigour be apt to say that to serve God according to the Convictions of a Mans Heart, and the Motions of his Conscience, was the greatest of all Crimes, and the most unpardonable of all Trespasses? Well, God be prais'd that in an Age so infected with the Love of the World, wherein Piety is on all sides expos'd to the Attacks of Impiety and *Liber-tinism*, the Reformed Churches of *France*, will be able to furnish and afford the succeeding Ages, great Examples of Fidelity, and Perseverance in the midst of the most Dangerous, and most sensible Afflictions; And indeed every one ought to contribute their Assistance towards the Publication of the History of those Noble and Worthy Confessours, and Martyrs of Jesus Christ.

II. And truly it must have been thought a great Neglect of this Duty, to have depriv'd the Publick of the Knowledge which it ought to have of the Blessed Martyr *Louis de Marolles*, who hath fill'd the *Louvre*, the *Parliament*, *France* and all *Europe* with the sweet Odours of his Sufferings and Afflictions.

flitions. To perpetuate which we might here produce several Letters which he wrote with his own Hands, and others likewise which were wrote to him by several Persons, and even by some of his *Roman* Catholick Friends, to which he hath answer'd; only that to do this would require a Volume: It shall therefore suffice to give some brief Idea of his Sufferings, and of the invincible Firmness of his Faith during so sharp and tedious a Tryal; and the Names of the Persons concern'd shall be suppress'd and conceal'd, that they may not be expos'd to Resentment.

Monfieur *Louis de Marolles* was born about the Year 1629. as appears by one of his Letters a little before his Death, which happen'd in the Year 1692. speaking, *That he had almost accomplish'd 63 Years.* He was Born at *Champagne*, of an ancient Family, very noted for their Skill in the Law. He dwelt at *St. Menehault*, where he exercis'd the Office of the King's Counsellor, and Receiver of Consignments, his Religion making him incapable of any other Post. His eldest Brother was slain by a Cannon-Ball, which broke his Leg, at the taking *St. Menehault* by the King; And he went thither by Orders of the Court, to direct where to apply the Batteries for the attack of the weakest part of the Place. He was brought back to *Châlons*, where the King sent him his Chirurgeons; who

who having Cut off his Thigh four Fingers too low, they were forced to begin the Operation a-new, in which he dy'd.

III. Our *Louis de Marolles* was lov'd and esteem'd by all those that knew him, because he was of a sweet and easy Temper, and of a pleasant and agreeable Conversation. He was endu'd with a perfect good Judgment, insomuch that upon the first mention of the new Philosophy of *Gassendi* and *Descartes*, founded upon Experience, he apply'd himself to study them, and did of himself make a great Progress and Proficiency therein. I have seen some Remarks and Observations which he made upon the *Vacuum* with Quils full of Quicksilver, in which there appear'd as much Justice in his Reasonings, as Exactness and Accuracy in his Observations. He apply'd his Experience to the Study also of Physick, as far as Philosophy, and his own natural Sense and Understanding could enable his Mind to find out some Medicines proper to heal the Sick: And his Children have several Receipts written with his own Hand. Having learn'd of Monsieur *Claude de Marolles* of *Vitry* in *France*, his Relation, the Grounds and Fundamentals of *Algebra*; Those two Friends did advance so far in this Science, that they were both of them the prime Artists of their Age. They held a Correspondence, by
Letters,

Letters, with all those who were Excellent in this Science, especially with *P. de Billy*, a Learned Jesuit, who hath presented the Publick with *Diophantes Redivivus*. There is in Manuscript a Treatise of *Algebra*, compos'd by our *Louis de Marolles*, with the Solution of a great number of very difficult and curious Problems. As he was endu'd with a clear and perspicacious Spirit, he deliver'd and explain'd himself after so plain and intelligible a manner, that one might easily apprehend the meaning of what he said. Those also who desir'd to profit by his Conversation, became in a short time skilful in this Science; as, among others, a certain honest Man who liv'd with the Duke of *Main*, and who faithfully maintain'd that Friendship with him which he ow'd him; having done all that in him lay to procure him some Ease and Refreshment. One may say, that if *Monsieur de Marolles* had lov'd the World, he would have appear'd among the Learned with Pomp and Distinction.

IV. But he was contented to lead a quiet and obscure Life in the place of his Nativity, amongst his Relations, who are the most noted Persons in *St. Menehault*, and made it his chief Business and Occupation to instruct himself in Religion, and to grow and advance in Piety. This Vertue was in him a truly

truly Christian Grace, founded upon the Knowledge, and upon a lively Persuasion of the Truth, and of his Duty. It was not the effect of a phlegmatick and melancholick Temper, which sometimes puts on the Appearance of Piety, the better to Judge and Censure all Mankind. Never was any Man more agreeable and pleasant in every thing wherein Piety was not concern'd. He made use of Musick for his Recreation, and sometimes of Hunting, to preserve his Health by that Exercise. In a word, he was esteem'd by all the World, and affectionately lov'd by his Friends; always of a smooth and equal Temper, always shewing an honest and becoming Gravity, without being crabbed and troublesome; always of a light and chearful humour supported by the Beauty and good Disposition of his Mind, having a Heart satisfied and contented with his Condition.

The Pastour of his Church, a Man of great Merit, and strict Probity, his Intimate Friend, and one in whom he placed his most entire Confidence, doth thus speak of him in one of his Letters: " Monsieur de *Marolles* was
" of a very happy Constitution: His Tem-
" per was free from Vapours of Melancho-
" ly, and did not carry him into any op-
" posite or contrary Passion: He was en-
" dued with a solid Spirit, capable of vast
" Application, with an exact Judgment and
discerning

“ discerning Quality : He never fill’d his
“ mind with vain Cares and Solitudes,
“ but maintain’d a great Steadiness and Con-
“ stancy in Misfortunes : This was not a
“ bare natural Disposition in him, but he
“ had Strengthen’d it by Study, Meditation
“ and Piety : He had a good Heart, and
“ a firm Resolution never to be wanting in
“ any of his Duties : All this gave him a
“ fund of Peace and Tranquillity, so that
“ he was scarce ever seen to be in the least
“ Passion : He knew how to be seasonably
“ Serious, and merry in Conversation, and
“ render’d himself so Pleasant and Agreea-
“ ble in Society, that I have seen but few
“ People like him. He had attain’d a suffi-
“ cient Light and Knowledge in the History
“ of the Churh, so as very much to ground
“ and confirm him against the *Romish* Reli-
“ gion : He perfected and compleated his
“ Knowledge by diligently Reading the Di-
“ sputes betwixt Mr. *Claudius* and Mr. *Ar-*
“ *naud* upon the *Eucharist*, and Mr. *Larroque’s*
“ History of the *Eucharist* ; “ And he like-
“ wise read the other Books of the Time,
“ when they fell into his Hands. After the
“ Reading of the Holy Scriptures, and some
“ other Books which he made use of to feed
“ and nourish his Devotion, he employ’d
“ his Time in the Study of the *Mathema-*
“ *ticks*, and particularly of *Algebra*, and re-
“ created himself with *Musick*. You know
“ that

" that he had a great desire to bring up his
 " Family well; One of his chief Maxims
 " with Relation to that, being, that it is
 " necessary to restrain Children from Tri-
 " fles, in order to render them of a just
 " Mind, and never to fill them with vain
 " Fears nor vain Hopes. The Cares and
 " Distractions which follow'd upon his Mar-
 " riage did sometimes create him some Cares
 " and Uneasiness; but he contented himself
 " therewith out of a Principle of Duty.
 " When the Affairs of Religion began to
 " be taken in hand, he did often declare to
 " me that he fear'd nothing so much as to
 " see his Wife and Children suffer, and that
 " if he could find the means to send them
 " out of the Kingdom, he was in no fear
 " for himself. In all our Affairs he main-
 " tain'd a free Spirit, and I never saw him
 " embarrassed but once in a nice and criti-
 " cal Conjunction. He during all that time
 " did afford me more Succour, and Con-
 " solation than I am able to Express; and
 " I do believe that I did often Contribute
 " to Strengthen and Confirm him in his
 " good Resolutions, which doth afford me
 " at present a true Joy and Comfort. He
 " remain'd a long time unresolv'd in his
 " Choice of a retreat into Foreign Countries;
 " I was at first in a mind to go into Swit-
 " zerland, and I had propos'd to M. the
 " late Count d'E—— to sell his Land, and
 " Purchase

“ Purchase others there, to which he was
 “ well enough inclin’d: I endeavour’d to
 “ Engage Monsieur de *Marolles* to take the
 “ same Course and not to separate. He did
 “ testifie some Inclination thereto for some
 “ time, but in a Journey which we made
 “ together to *Vitry*; M. the Doctor le T—
 “ perswaded him to go with M. *Beck* as be-
 “ ing a Man able to make a good shift,
 “ and one who could find out the means to
 “ procure a good Settlement any where;
 “ And since that time he wholly laid aside
 “ his Thoughts of Travelling into those
 “ parts, and we each of us took different
 “ Measures. A little while after the Exer-
 “ cise of Religion was taken away from us;
 “ And at length they Expell’d me from *Ep.*--
 “ Monsieur de *Marolles* came to me to *Neuv.*--
 “ and the day following to *Helm.*—where
 “ we had our last Conversation together,
 “ which was very tender and affecting.

V. In order to comprehend the Reason
 which drew Monsieur de *Marolles* into Ger-
 many, you must know that some Protest-
 ants going from *Champagne* to *Lorrain*, bor-
 dering upon the Dutchy of *Deux Ponts*, the
 Inhabitants of the County of *Sarbruck* and
Alsatia had been prevail’d upon by Monsieur
 the Intendant of *Gospellier* to settle them-
 selves in that Country, assuring them with
 an Oath, that no Person should be mole-
 sted or disturbed, and that the Exercise of
 Religion

Religion which was establish'd at *Lixim* and *Bourbac* should be preserv'd, because the King had a mind to populate and re-establish that desolate and ruin'd Country. Several discours'd with me about it, to whom I answer'd, that we must consider that Country, just as we do a Tree in a large Campaign Field, when we are overtaken and surpriz'd by a Storm, and one retires thither only to find shelter a while under its Branches. That moreover it would be more easy to go out of the Kingdom, being upon the Frontiers thereof. Thus did Monsieur de Marolles and I reason when we were together at *Helmaura* near to *Vitry*, on Easter-Day in the Year 1685. which was the last time that I ever saw him.

I shall observe, in going along, that this Village derives its Name from another which is call'd *Mauru*; and they say *Helmaura*, instead of *Les Mauru*. The little River of *Moire* gives them both their Name. From whence it must be concluded, that the famous Battle of *Attila* was fought in *Champagne* near to *Chalons*, at a place call'd *Mauriacum*. There is a Village call'd *Pogny*, deriv'd from the Latin Word *Pugna*, which signifies a Fight or Battle. The River of *Moire* does in this place discharge it self into the *Marne*, and *Vitry* perhaps took its Name from this Victory; This may serve to

to determine Authors upon this Point, which is very much perplex'd and embarrassed in History.

VI. All the Promises and Assurances of Monsieur *de la Goupellier* were but weak and slender Securities, as had been foreseen; And a few Days after the Revocation of the Edict of *Nants*, some Archers were sent to compel those who had been solicited and invited to settle themselves in those Quarters, to abandon them and return home.

VII. Monsieur *Bartholemi de Marolles*, a young Nephew of our Illustrious Martyr, was stopp'd at *Biche*, notwithstanding that he had a Certificate from the Grand Bailiff of the County of *Sarbruck*, as having about six Months since preach'd in the Church of *Bourbac*. He continu'd three Months a Prisoner in that Fort, and was at length convey'd to *Chalons*. They took him out of the Prison of the Town, to remove him into the Bishoprick in order to make room for his Uncle, whom they had brought thither. This young Man, who was then but 19 Years of Age, continu'd three Years in the Prisons of the Bishoprick: And after having sustain'd their Disputes, Promises, and Threatnings, he was at length set at Liberty as a Confessor, and came to continue

nue his Studies with success at *Utrecht*, where he now is.

One cannot, without Injustice, refuse to the Name of *de Marolles* those Praises and Encomiums which he deserves. I shall not stop with observing, that that Family is invested with ancient Titles of Honour and Nobility; as the Wardship of Noblemens Children; which, according to the Custom of *Vittry*, belongs only to Gentlemen. I chuse rather to insist upon the Praises which Piety hath procur'd them: For, besides our Martyr, and his Nephew, who have been just Mentioned, there is still at *Amsterdam* Mr. *Thierry de Marolles* an Advocate, whom together with his whole Family, we are to look upon as so many Confessors. He retir'd at first to *Mets*, from whence he was forbid to depart. At length the Count *de Byssi* caus'd him to come before him, the 28th Day of *January* 1686. and order'd him to quit the City the same Day with his Family, consisting of eight Persons. He retir'd to the Castle of *Clemery* upon *Seille*, where he spent the Winter. The 8th Day of *May* 1686. the Grand Provost of *Nancy* took 'em all Prisoners, and Committed 'em to his Archers: And the next Day again he had 'em all stript into their Shirts, being the Husband, the Wife, three Young Damsels, and three Boys, in the Presence of the Judge, and the Mayor of *Clemery*. They took a-

way all the Money which was sewed up in their Cloaths; and at length they cover'd them one after another with the Provosts Morning Gown, to search them all over their Bodies. Would not one say that they treated them at Discretion, as if they had been *Prisoners of War, Assassins, or Poisoners*. They were all of them at length carried Prisoners to *Chalons*, where they were separated. The Mother and Daughters were put into different Convents, the Boys who were very Young, with Scriveners or Notaries. The Maids did imitate these brave Examples, each of them continuing firm and stedfast in their Religion. They were all of them set at Liberty and sent out of the Kingdom the first of *March 1688*, together with *M. de Beauchamp* an Elder of *Charenton*, *M. de Marolles* Student in Divinity, and of whom we have spoken before.

VIII. As for our Martyr, with *Madam Mary Gommeret* his Wife, the Daughter of *M. Gommeret*, formerly a Famous and noted Magistrate of *Sedan*, and very high in the Esteem of *M. the Marshal de Fabere*, they settled themselves at *Lixim*. He had Four Children; two Daughters are with their Mother in a Society of Ladies of Quality at *Harlem*, from whom they receive all manner of Kindness and Consolation. The two Sons are in the Service; the Eldest who had his

his Leg broke twice, once at the Battle of Landen, and another time by an unfortunate Accident, is an Officer in the Earl of *Albermarle's* Regiment, and the Youngest Ensign of the Regiment of *M. de St. Amand*, both of them lov'd and esteem'd by those that know them. They were very young when their Father endeavour'd to go out of *France*, since he saw he could no longer stay there with Liberty of Conscience. But God who call'd him to Glorifie his Name, and to carry along with his Chains the good Odour of the Reformation even into the *Prætorium*, suffer'd him to be stopt with his whole Family on Sunday the second Day of *December* in the Year 1685, upon the Territories of *France*, two Leagues on this side the *Rhine*, by one *M. Bourbon* an *Aid-Major* of *Strasbourg*, accompanied with two Cavaliers. They were all of them convey'd to one of the Prisons of the City, and put into a Square Tower which stands in the Middle of the River. He observed that this Tower is 26 foot in Front, and 106 in Height. We must in this Place hear what he saith himself. " A little while (says he) " after he had been there, Mr. the Marquis " *de Chamilly* Governour, Mr. *de la Grange* the " Intendant, together with the Major and " Aid-Major, *Bourbon*, came to interrogate " and examine me. I told them the naked " truth of Things without Disguise or Dis-

“ simulation : After which they departed.
“ The next Morning Madam the Governess
“ gave herself the Trouble to visit us. Af-
“ ter having told us that she sympathiz’d
“ in our Disgrace, she said that there was
“ a Remedy to be had, that it lay in our
“ Power, and that we must obey the King’s
“ Orders and get our selves Instructed,
“ that she would send us some Father Je-
“ suits for that Purpose. I answer’d her
“ that as to my part, I found my self suf-
“ ficiently Instructed, but that I would not
“ refuse to hear those whom she should do
“ me the Honour to send to me. The
“ same Day in the Afternoon came P Dez,
“ Rector, accompany’d with another Jesuit
“ to visit us. There passed nothing but Civi-
“ lity, making me a thousand offers of Ser-
“ vice, and desiring me freely to let him know
“ if I wanted any thing out of their House, or
“ any of their Books seeing I had no other Book
“ besides our *Psalms* : And because I propos’d
“ to set my self as fair as possibly I could in his
“ Esteem, I pray’d him to send me *Thomas*
“ *a Kempis de Imitatione Christi*, which he
“ did, together with some others, and par-
“ ticularly Mr. de Condons Exposition of the
“ *Catholick Faith*. He came again to visit
“ me, and ask’d me what Scruples I might
“ have concerning my Religion ; I answer’d
“ that I had none, but that I was very
“ well perswaded that it was the good and
“ true

“ true One. He reply’d that my Discourse
“ shew’d me to be prejudic’d. Upon this
“ we enter’d into Debates, and the Subject
“ of this first Conversation ran upon this,
“ viz. our Acknowledgment of the Prote-
“ stants of the *Ausbourg* Confession for Bre-
“ thren, and upon the *Eucharist*.

One may by these first Steps discover the Sincerity and Dove-like Simplicity of this Blessed *Martyr*. He was arrested in the Kingdom, and if he had had a mind to say that he was going to *Strasburg*, as he was solicited and desired to do, there was nothing which could prove, or convince him of the contrary: And they would not then have condemned him, but have been contented to send him back to *Champagne*. But being always faithful to his God, and ever careful to preserve his Innocence and Integrity, he us’d neither Deceit nor Equivocation. I told them, saith he, the true state of Things without Disguise or Dissimulation; that is, as he expresses himself in another Letter; that he declar’d sincerely that his Design was to go out of the Kingdom, and seek in Foreign Countries the Liberty of serving God according to the Motions and Directions of his Conscience. It would be a curious thing to know what Reflections the Equivocating Doctors made in private upon this Sincerity. But to this his Christian Sincerity, must be join’d the Prudence and Modera-

tion with which our Martyr behav'd himself, to the end that even *his Good might not be evil spoken of*, according to the Precept of St. Paul, *I propos'd however*, saith he, *to set my self as fair as I possibly could in his Esteem.*

I shall not relate all those Conferences and Conversations in which this faithful Christian discover'd his Knowledge, and the solid Foundations of his Faith. He confirm'd his Sentiments by Reason, the Word of God, and some Passages of the Fathers. Some days after the Visit of Father *Dez*, he receiv'd another from Father *Robine*, and their Discourse was concerning the Authority of the Church in explaining the meaning of the Scripture. " Mr. de *Marolles* said " that the Scripture was explain'd by its " self, and the Maxims of good Sense. Upon " which the Jesuit ask'd him, if he was In- " fallible. To which having reply'd that he " had not Presumption enough to believe " himself such; the Jesuit concluded, saith " he, that I must therefore doubt of all my " Decisions. To which I answer'd, saith " he, that because I might be mistaken, it " did not at all follow that all my Judge- " ments must be dubious, and that his " Maxim was good for nothing but to e- " stablish Infidelity. They discours'd about *Councils* and their pretended Infallibility. They examin'd what was meant by the Word *Church*; our Martyr affirming that
the

the true Church to which *Jesus Christ* communicates and imparts his Graces, could not be compos'd of Hypocrites, Impious, and Profane Persons. He observes that in another Visit this same Priest engag'd him in a Dispute, about the pretended *Schism*, with which they charge and reproach us, telling him that we must rather suffer and endure all than give such a scandal to the Church. He answer'd that so soon as we find ourselves forc'd to a worship which we esteem'd disagreeable to God, we can no longer hold and joyn in Communion with those who would oblige us to such Worship; and that besides they had driven us out of it by Excommunications, by Torments and cruel Deaths. He alledg'd the Example of *Elias*, and of those 7000 Men who had not bow'd their Knees to *Baal*, and ask'd the Jesuit whether he believ'd that those 7000 Persons did separate from the true Church, by joining themselves to *Elias*; To which the Father Jesuit return'd no answer, but went away a little after.

Mr. and Madam *de Chamilly* came to visit him attended by P. Rector, and M. Sev. Minister of *Bourbon*, who either had, or was ready to make his *Abjuration*; which however he hath since detested and abhorr'd, having left *France*, as I have been inform'd, to lament his Fall: Their Conversation was like to the former. And as M. *Marolles* went
about

about to speak of what had passed in the IX Century, as concerning *Paschasius* and *Ratramus*, he observes that they stopped his Mouth by saying that it was one of Minister *Claudius's* Fables, which plainly shews that those Doctors spend but very little study in Controversies, to attribute that to *Claudius*, which all our Authors have taken notice of before him. M. de Marolles proceeds in his Relation, and says; when I saw my self treated after that manner, I did exactly keep that Silence, which they imposed upon me, and the Rector began to read again out of those Books which he had brought; and after a Lecture which lasted a very long while, M. the Marquis de Chamilly bid M. Sev—tell me his Opinion; but he made no other Answer, but that he shar'd in our Disgrace. After which they all went out, and P. Rector never came more to see me since that time, but P. Godinet and another came several times. As in the first Conversation he repeated part of the same things which P. Dez had told me before, I made him the same Answers.

In another, this Jesuit undertook to prove to him that a *sign* may be the *Thing signified*. You know, saith he, the Noble Actions which the King of Poland did at the raising of the Siege of Vienna. Is it not true that one or two Years afterwards the same

King

“ King might himself have represented his
“ Exploits upon a Theatre. It would there-
“ fore be himself, which did represent him-
“ self, and he, I say, would have been both
“ the *Sign* and the *Thing signified* together.
“ *To which Piece of Sophistry our Martyr re-*
“ *plies; That I found his Example very*
“ *Strange, and his Proof very Weak, and*
“ *that his Proposition prov'd nothing else,*
“ *but that the King of Poland might repre-*
“ *sent his past by his Present Actions, and*
“ *that his Present Actions were only Signs*
“ *and Representations of his Past Actions,*
“ *and not the Actions themselves; and that to*
“ *prove what he said, it was sufficient only to*
“ *observe that any other Person besides the King*
“ *might have made the like Representations.*

In another Visit the Discourse happen'd to
be upon the Words of Jesus Christ, *This is*
my Body, which the Jesuit call'd *Operative*,
that is, that they converted the Bread into
the proper Body of Christ, by expressly de-
claring that it was so, and M. de Marolles
affirm'd that they were *Significative*, that is,
that they did express what was already done.
Father Godinet to prove what he said, al-
ledg'd this Example. “ If the King should
“ say to Mr. de Chamilly, you are Marshal of
“ France, no one would Question but that
“ he was so. *Our Martyr replied, That it was*
“ *not to be doubted but that if the King*
“ *would make Mr. de Chamilly Marshal of*
“ *France,*

“ *France* he would speak in the common
“ Phrase of the whole World, and say, I
“ *make you Marshal of France*. This Dispute
was very long; I only take notice by these
two Circumstances of it, to shew the Pre-
sence, and Freedom of mind, of this Illustrious
Prisoner.

IX. During the time of the Confinement
of Monsieur de *Marolles* at *Strasbourg*, he re-
ceiv'd several Letters from his Friends of the
Roman Catholick Religion. I have Read
one from a Magistrate of *St. Menehoud*, his
Relation and his Friend; and two others
from that Generous Friend of his, who was
with the Duke of *Main*, “ in one of which
“ he told him, after having Represented that
“ a Cousin German of *Mr. de Saumaize*, ha-
“ ving tryed if he could deliver a Petition
“ to the King, to obtain Leave to go out of
“ the Kingdom, upon Condition of leaving
“ all his Estate in his Hands consisting of
“ 700000 Livres of *Rents*, thinking that this
“ Clause would further the Reception of
“ the Proposal, and that it would be receiv'd
“ in favour of so near a Relation, a Man of
“ Merit, and one to whom they actually
“ seek occasion to do Good. But they an-
“ swer'd that it would be a mark of great
“ Consideration, and Favour to the Person
“ who should meddle with it, if upon a like
“ Demand he was not sent to the *Bastinado*.

At

At length he directs his Discourse to his Friend. " Nevertheless, our Ancient Friendship Obliges me to Conjure you to have
 " Pity upon your Dear Wife, your Children
 " and your self, and not expose your self to
 " the Fatal and Miserable Consequences
 " which might happen, if you were so ill
 " advis'd as to think of making
 " your Escape. The very *Monsieur Marolles was then at Liberty at Lixim.*
 " Thoughts of it make me
 " Tremble with Horrour. I
 " must Speak plain, Dear Sir, not
 " all my Credit, and that of all my Friends,
 " nor our Alliance would be able to save
 " you from the Gallies, nor the rest of your
 " Family from Perpetual Imprisonment.
 " They will thereupon make use of a Severi-
 " ty, which nothing can be able to Mollify,
 " especially at first when they will support
 " the Laws by Examples. This Friend
 Wrote this in Answer to Monsieur *de Marolles*, who had Written to him from *Lixim*, desiring to procure leave for him to depart out of the Kingdom, and promising in his Favour to make him a Donation of all his Estate, upon Condition of Receiving only 5000 *Franks*. The fear of falling into the Hands of the Dragoons, was the cause that he did not stay for the Answer, and that he did not Receive this Letter till he was in the Prison of *Chalons*. It was easy for him to conclude from the Answer of this Generous Friend

Friend of his, that he was not to Promise himself any Favour or Moderation, but that he must look to be treated with the utmost Severity.

X. It is Probable, that Monsieur *de Chamilly* wrote to the Court much about the time that our Martyr was maintaining the Truth of his Faith against the Jesuites. The 17th of *January* 1686. he was removed from *Strasbourg* to *Chalons* with his Family, where he arriv'd on *Monday* the 28th of *January*. They carried them in a Waggon attended by Monsieur *Bourbon* the Aid-Major, who had stopped them, together with an Officer and Five Troopers. He was put into the Prison of the City of *Chalons*, where, he observes, he continued just Six Weeks.

He was immediately visited by the Bishop of *Chalons*, who is now Arch-bishop of *Paris*. We must do him Justice, and say that the Zeal which he hath for his Religion, is as Conformable to his Character, as the persecuting Spirit of several other Bishops is far from it. He wrote to Monsieur *de Chamilly*, in favour of Mr. *de Marolles*, so soon as he knew of his Confinement at *Strasbourg*: And in the Visit which he made him at *Chalons*, he told him that if he could, he would conceal him under his Robe.

XI. During

XI. During the four First Weeks that our Martyr continued at *Chalons*, he had Liberty enough. The Ecclesiasticks who believ'd themselves able to cope with him, at first were eager to Signalize themselves; But when they found his Constancy to be Invincible, they lock'd him up in a Dungeon without suffering him to see any Person for the space of 15 Days. After which he was brought to Judgment the 9 of *March*, and his Sentence was pronounc'd against him by Torch-Light. Here follows a Copy of his Sentence.

Upon perusal of the Process, extraordinarily made at the request of the Attorney General, in the Bailywick, and Presidial Court of Chalons against Lewis Marolles of the pretended Reform'd Religion, formerly Receiver of the Monies deposited in the Bailywick of St. Menehoud; who stands Accus'd, and is Prisoner in the Royal Gaol of the City of Chalons, viz. A Letter written from the Marquis de Louvois to Mr. de Miromenil, Intendant in the Province of Champagne, dated December the 14th 1685. at the bottom of which there is Written; A Copy whereof the Original is in our Hands, Sign'd Miromenil: By which among other things the said Sieur de Miromenil is first Commanded from His Majesty, that Process be made, and perfected against the said de Marolles, accus'd by the Officers of this Court according to the Rigor of his Edicts, and Ordinances. Secondly, The Interrogatory

gatory of the said Prisoner of the 28th of January last past, at the Bottom whereof are the Requests of the said Attorney General, requiring that the Witnesses who depos'd in the said Informations taken, and the Decree of the Criminal Lieutenant in this Court. Thirdly, The Information taken the said Day of January 29th last past. Fourthly, The Requests of the said Attorney General, requiring that the Witnesses who depos'd in the said Information, may be further Examined as to their Depositions, and be confronted with the said de Marolles, Prisoner. Fifthly, A Judgment of the said Day of January 29th for the Examination, and confronting of the said Witnesses. Sixthly, The Examination of the said Witnesses, and confronting of the same with the Prisoner of the same Day. Seventhly, And the Conclusions, and Desires of the said Attourney General, the said Prisoner being heard at the Bar in the open Court: We Adjudge that the said de Marolles is declar'd, proved, and convicted of having been Apprehended, endeavouring to go out of the Kingdom with his Family, contrary to his Majesty's Edicts, and Declarations; for Reparation whereof we have Condemn'd, and do Condemn the said de Marolles Prisoner, to serve the King for ever as a Slave on Board the Gallies, and his Personal Goods, and Chattels Forfeited to the King, by this our Sentence, Judgment, and Decree. Done in the Council Chamber or open Court the 9th of March 1680. Sign'd at the Bottom Seville. C. Jourdain, J. Jourdain Baugier,

le Vautrel, Deu du Vieux Dampierre, Rambourg, *all Councillors to the King in the Bailiwick, and Presidial Court of Chalons, the Year and Day Above mentioned.* Sign'd Dompmartin.

Signified and Delivered the present Copy to the said Lewes de Marolles, Prisoner in the Royal Gaol of Chalons, nominated in the Sentence above Transcrib'd, Speaking to himself that he may not plead Ignorance.

Whereas the Sergeant had forgot Monsieur de Marolles's Appeal to the Parliament of Paris, he caus'd him to be put in mind of it, and the Sergeant corrected that mistake.

XI. This 9th of March, when Sentence was Pronounc'd against Monsieur de Marolles, was on a Saturday; and the Monday following they took him out of the Dungeon to convey him in a Waggon to Paris, attended by three Archers from Chalons. The Youngest of Mr. de Marolles's Sons, the Eldest being gone from Chalons, presented himself upon the way without the City, to Accompany his Father, the Archers suffer'd him to Ride in the Waggon with him, and Treated the Prisoner with as much Civility, as could be expected from those sort of Persons. They had a certain Respect for Him, which Vertue begets in the Hearts of the most Barbarous; They told him that they did not fear he would make His Escape out of their Hands,

D

and

and did not mind to Guard him with that Severity, and Exactness which they generally use towards Gally-Slaves.

He arriv'd at the *Conciergery* upon *Thursday* the 14th of *March* 1686. His Son went with him into the Chamber, where they Immediately put the Prisoners that came from all parts, till such times as they have Inform'd themselves of the Nature of their Condemnation. The Night Approaching he ask'd if he might return the next Day to see his Father, they told he might. But coming thither the next Morning, he was told that he might see him no more; and I find a Bill of his Hand wherein he hath Written as follows. 'I was
' put into a dark Dungeon, where I have been
' these two Months without seeing any Bo-
' dy. On *Saturday* the 11th of *May* 1686. I
' was brought before my Judges at the
' Court, where Criminal Causes are Tryed,
' and contrary to what is usual, my Judg-
' ment was deferred till *Tuesday* the 14th of
' the same; and my Condemnation of *Cha-*
' *lons* was Confirm'd the same Day. About
' two a Clock in the Afternoon, they put
' the Irons upon my Hands, put me into a
' Coach, and I was carried to *La Tournelle*
' where I entered making the 26th *Galerian*.
La Tournelle was a Palace in *Henry* the Se-
cond's time, but now they send the Persons
thither who are Condemned to the Gallies,
untill the departure of the Chain.

XII. Thus

XII. Thus is our Martyr enter'd upon one of the First Theatres in the World, where he maintain'd the Profession of his Faith in Opposition to the Threats, and Promises of the World with Courage and Mildness, and to the Edification of all good Persons. So soon as he was arriv'd at *La Tournelle*, and loaded with Chains, having some spare Moments to Write to his Family and his Friends, he employ'd those Moments in Comforting and Rejoicing them, by giving them an Account of the State of his Soul, and the Tranquility of his Heart, putting his Trust in God, and counting himself Happy in that he suffer'd for the Glory of his Name, and of his Truth. We have all his Letters Written with his own Hand, which I shall not give to the Publick, because it would require a Volume to contain them; It being my design only to give the History of his Sufferings, which are Undeniable Proofs of the most Notable Effects which Hope, Piety, and the Grace of God can produce in a Soul.

He says in one of his Letters, Dated from
' *La Tournelle* the 6th of May 1686. I was
' put into a dark Dungeon in the *Conciergerie*
' where I have been Buried for these Six
' Months. On the Morning of my Arrival,
' I was twice brought before the Procurator
' General in a Chamber of the *Conciergerie*, and
' I returned such Answers to the Questions

' which he put to me, as Jesus Christ inspir'd
 ' me with according to his Promise. He
 ' made me another Visit, and gave me this
 ' Testimony, that it was Admirable to see
 ' me do that for Errour, which none of them
 ' perhaps would do for the Truth. A little
 ' while after the Chief President had me
 ' brought out of the Dungeon, with the great-
 ' est Honour in the World: When I was
 ' come to the Chamber where he waited for
 ' me, he caus'd all his Attendance consisting
 ' of Six or Seven Persons of Merit, to go out,
 ' and Honour'd we with a private Confe-
 ' rence for the Space of two Hours. He ex-
 ' press'd towards me much Goodness, and
 ' desire to serve me, and so soon as he was
 ' gone out he betook himself to his Company
 ' again, and said (as I was inform'd by one
 ' of my Friends who was Present,) I come
 ' from discoursing with a good Man. These
 ' are only Words, but yet they afford some
 ' Comfort I did likewise Receive several
 ' Marks of the Favour, and Goodness of the
 ' President of the Court of Justice where I
 ' was Condemned. He talk'd with me at
 ' the Door of the Dungeon, and after some
 ' Discourse he told me that it was with great
 ' Grief and Sorrow that he saw me there;
 ' that he wish'd that I might be seiz'd with
 ' some light Sicknes, to have an Occasion to
 ' take me out from thence, and to put me into
 ' the Infirmary; that whenever I desir'd to
 ' Speak

‘ Speak with him I needed but to tell the
 ‘ Jailor, who should acquaint him with it,
 ‘ and he would not fail to come to the Con-
 ‘ ciergery to see me. *All these Gentle Methods*
 ‘ *had their End and View, but they were I thank*
 ‘ *God Unsuccessful.* God having put it into
 ‘ my Heart to continue faithful to him even
 ‘ unto Death if need Required.

In another Letter dated from *La Tournelle*
 the 2d of *July*, he informs us of a Combat in
 which he had yielded up against his own
 Heart and Mind. He confesses that being in
 the Prisons of *Chalons*, ‘ the Tears of a Wife,
 ‘ and a Family, which are dear to me, faith
 ‘ he, and which were not able to move me
 ‘ at *Strasburg*, join’d to those of two Bro-
 ‘ thers-in-law, who came to see me at *Cha-*
 ‘ *lons*, induc’d me to accept certain Proposals
 ‘ which were made me, by two of the most
 ‘ Eminent and Considerable Persons of the
 ‘ Province. I have been inform’d that those
 Proposals were to desire his Liberty, in order
 to instruct himself more fully, in the Contro-
 versies which occasion our Separation from
 the Church of *Rome*. ‘ But a fews Days af-
 ‘ ter God having given me to understand my
 ‘ Fault, and having afforded me an Oppor-
 ‘ tunity of repairing it, I embrac’d it with
 ‘ Joy, Fervency and Tears; and that Father
 ‘ of Mercies who knows how to produce
 ‘ Light out of Darkness, made use of my In-
 ‘ firmities thereby to give me that Strength,

and Sreadfastness which I have since had. This gives me reason to hope, that he will continue this Favour to me unto the end, and that he will always Proportion his Gifts, and Graces to the Tryals to which it shall please him to Expose Me. For the former missing of their end, they did at length make me new Offers, which affected me yet less than the former, and I rejected them all without deliberating upon them; at which they were so enrag'd that I was next Day put into a Dungeon, where I lay Thirteen Days before my Condemnation. This passed at *Chalons*. Being in the *Conciergery* at *Paris*, one of my Friends, Tutor to the Children of the King and Madam *Montespan*, came with his Majesty's Permission to see me. He propos'd to me to go for Eight or Ten Months, to the Bishop of *Meaux*, to get my self Instructed (this is their way of Speaking,) I return'd him Thanks, and assur'd him that it was not in the Power of time to change my Light and Knowledge, and that I was perswaded that the Bishop of *Meaux*, could not satisfie me more than the other Bishops which I had already seen.

XIII. We must not pass over without Animadversion, this Uprightness of Soul, this Niceness of Conscience in our Martyr. Notwithstanding that his Conscience might have Solli-

cited

cited him by his present Miseries, and by the Fear of future Calamities, by the sincere Affection which he bore to his Wife and Family ; Norwithstanding this, I say, he rejects and Silences all whatsoever the Love of the World, and of this Life, whatsoever the Bonds of Flesh and Blood could represent unto him to suppress his Fidelity, and tarnish the Lustre and Glory of his Sufferings and Confession. They proffer him from the King his Liberty for Eight or Ten Months, during which time he might hope not only to go out of his Dungeon, but also expect some happy Change, or some Favourable Opportunity to escape the Chain, and the Gallies to which he was Condemn'd for ever. How would a Heart less fill'd with the Love of God, and the Knowledge of its Duty in all its Extent, have invented specious Pretences, and Captious Arguments to free it self from such Dreadful Miseries. But our Martyr having regard to nothing but his Duty, opposes the very first Assault of the Temptation, and Tramples it under his Feet.

It must not be imagin'd, that this Invincible Constancy is in any manner the Effect of Stubbornness and Obstinacy. The Jesuits of *Strasbourg*, and the Ecclesiasticks of *Chalons* are convinc'd that the Faith of our Martyr, was accompany'd with Light and Knowledge. This great Man knew how to Distinguish between the Reasons, which may

engage us to seek some new Instruction, and those secret Motives of the Heart which are not to be hearkened unto. When there do arise of themselves Reasons for some doubts and scruples about the Faith, then a Man is necessarily, and indispensibly oblig'd to get himself Instructed and Inform'd. In such a Case this care and pains is a Debt which a Man owes to himself: And Negligence therein can proceed from nothing else, but either an Unreasonable Stubbornness, or a Criminal Indifferency. A Man must likewise enquire into the Religion of his Neighbours, and his Country-men, either to reap Advantage from their Light and Knowledge, or to Communicate and impart ours to them, and help forward their Salvation as much as possibly we can. But when one enjoys a full and entire persuasion of his Faith, especially by its Opposition to a Doctrine whose false Foundations one knows, and that the Motive which puts us upon seeking Instruction proceeds only from a Heart desirous to free it self from those Afflictions which are occasion'd by its Religion, then this Secret Motive whereof a Man is Convicted within himself, cannot doubtless be acceptable, to God, nor procure his Blessing. This is a Crime, this is to tempt God, because it is to put a secret Cheat upon ones self, and to call in question a known Truth. Besides as things stood in *France*, to talk of getting ones self
Instructed,

Instructed, was tacitly to engage one's-self to renounce one's Religion. Mr. *de Marolles* knew this very well, which made him reject all those Offers, without bestowing a Moments Deliberation upon them. They likewise made him the same Proposals, just when he was ready to depart for the Gallies. We follow the Order and Course of Time, and therefore when we come to speak of that we shall hear his Answer. But is it not much to be wonder'd at, that the Bishop of *Meaux*, would not venture himself with this Illustrious Prisoner to Instruct him, either whilst he was in the *Conciergery*, or at *La Tournelle*? Were not they as convenient Places to apply himself to the Conversion of Mr. *de Marolles* in, as *Meaux* or *Gormilly* the Country-house of that Prelate? What Reason could hinder him from Exercising his Charity in those Places of Misery and Affliction? This is easily known, that Bishop would run no hazard. He thought it concern'd his Reputation, not to enter the List with this Learned Person, without being first assured of the Victory, as if the Instruction which we owe to our Neighbours was like a Theatrical Combat, wherein all the Spectators should know the Party that was to be vanquish'd. This brings to my Mind the saying of a certain Minister to a Courtier, being at *Fountain-bleau*, at the time of the Revocation of the Edict of *Nants*. This Courtier

tier would needs engage him to take a Dinner with him, to enter into Conversation with the Bishop of *Meaux*, and Father *La Chaize*. The Ministers answer to his Importunities was that he might do what he pleas'd: But he let him know that it was his Humour to answer with Civility and Assurance to their Arguments; that therefore he must consider what he design'd to do, adding with a smile, that he believed it was not the Humour and Inclination of those Gentlemen to follow the Chase, in the plain and open Field, they would be for having the Beast shut up in a Park, that they might be sure of the Prize.

XIV. Let us return to the History of our Martyr. After having languish'd two Months in a Dungeon, he was brought before the Court on Saturday the 11th of *May* 1686. We are inform'd of what passed there by a Letter which he wrote to his Sister-in-Law dated from *La Tournelle*, the 17th of *May*. ' I have been two full Months
' with Seven miserable Wretches condemn'd
' either to the Gallies, or to be hang'd and
' broken alive upon the Wheel, in a Dun-
' geon so dark, that I could not well dis-
' cern their Faces. They have all been
' troubled with Rheums and Fluxes which
' God hath preserv'd me from, altho' I am
' old, and they all of them Young. The
' 11th Courant I was taken out of the Dun-
' geon

geon contrary to my Expectation, for I expected that they would let me rot there, and brought to the Criminal Court to be judged. Mr. the President of the House, who was at the head of my Judges, order'd me to sit down upon the Prisoners Stool, and took my Oath to speak the Truth. I answer'd to all whatsoever he desir'd to know of me, after which he made me an Exhortation, and bid me think seriously with my self, that it was not they that should judge me, and that the Declaration of the King did expressly mention my Condemnation. I return'd him thanks for his Goodness which he express'd to me, and told him that I was in no great Trouble to deliberate; that my Resolution was fixt long ago, and that I resign'd my self to the Court, and was ready to suffer the Penalties to which they should think fit to condemn me; That how great and severe soever they may be, they would be less uneasy to me, than to act against the Lights of my Conscience, and live like a Hypocrite. They order'd me thereupon to withdraw, and I was convey'd back to my Dungeon. I expected to be conducted in the Afternoon to *La Tournelle*, but they deferr'd my Judgment till *Tuesday* following the 14th of *May*, and three or four Hours after they came to carry me away; they put the Manacles upon my Hands

‘ Hands, and so conducted me in a Coach
‘ to *La Tournelle*. It is not known for what
reason they delay’d contrary to what is usual,
to pronounce the Sentence of Mr. *de Marolles*. It is probable that the Court design’d
to inform the King of the Constant Resolution of our Martyr, and make some new
attempts in his Favour. Indeed I find in a
Letter of Recommendation written from *Paris* to Mr. *de Courselles* Governour of *Toulon*,
in favour of Mr. *de Marolles*, that his Sentence of Condemnation to the Gallies had
been confirm’d at the Parliament of *Paris*,
but after such a manner, as had procur’d
Pain and Trouble to all the Judges; that
the Chief President and Procurator General,
did intend to represent to the King all the
Circumstances of the Affair, and the Merit
of the Person: But as the Declarations were
Formal, the King would make no Exception.
If the truth of the Matter was known,
perhaps one might find the Clergy hastning
his Condemnation, whilst an *August* Parliament
deser’d it in order to solicit his Pardon.
So true it is that the Genius and Disposition
of the Roman Catholick Religion in
its most trusty Ministers, is a barbarous, and
unmerciful Genius, which breaths forth nothing
but Blood and Violence, always contrary
to Christian Charity and Moderation.
But be that as it will he was at length sentenc’d,

tenc'd, and the Sentence of the Presidial of
Chalons was confirm'd.

Let us hear the following part of his Letter.

' The Governour of *Tournelles* knowing who
' I was, and being inform'd of my Crime,
' caus'd me to be treated with as much
' Gentleness as can be expected in that Place.
' They were contented to put a Fetter up-
' on one Foot. But the next Morning, he
' came to tell me that he had just receiv'd
' Orders which very much afflicted him,
' which was that the King had commanded
' that the Chain should be put upon my
' Neck. I thank'd him for his Goodness
' which he expressed to me; and told him
' that I was ready to pay a respectful Obe-
' dience to the Orders of his Majesty. I laid
' aside my Hat, they took the Chain from
' off my Foot, and put me on another about
' my Neck, which doth not I believe weigh
' less than 30 Pounds. Thus you see, my
' Dear Sister, the State and Condition which
' the wise Providence of God hath chosen
' and allotted for me, out of a Thousand o-
' thers in which he might have plac'd me.
' I expect from his Mercy Strength and
' Constancy to suffer all for his Glory and
' my own Salvation. Do not afflict your
' self at my Condition, my dear Sister, it
' is more happy than you think for. Weep
' not for me: Keep your Tears for so many
' miserable Wretches who live not so con-
' tentedly

‘ tendedly as I do. Grant me the Assistance
 ‘ of your Prayers: I assure you that I do
 ‘ not forget you in mine. And in another
 Letter of the 16th of *May*, i. e. the Day,
 when the Chain was put about his Neck,
 he says after such another Relation as that
 before mention’d. ’ Thus Sir, (I suppose he
 wrote to M. *Jurieu*) you have an Abridg.
 ‘ ment of my Misery, and to speak more
 ‘ truly, of my Glory, for I continually give
 ‘ Thanks to God for the Honour, which he
 ‘ doth me in not thinking me unworthy to
 ‘ suffer for his Name-sake. Let your Prayers
 ‘ accompany mine, to obtain from the Mer-
 ‘ cy of God his Succour and Assistance so
 ‘ long as it shall please him to continue my
 ‘ Sufferings and Afflictions.

Nine Days after that, the Procurator Ge-
 neral went thither, and we are inform’d by a
 Note written with our Martyr’s own Hand,
 what passed between that famous Magistrate
 and himself. *The 24th of May 1686, the Procu-
 rator General came to visit those who were condem-
 ned to the Gallies.* ‘ He address’d himself to me,
 ‘ and seeing the Chain upon my Neck, he told
 ‘ me that it was with Grief, that he saw
 ‘ me in so miserable a Condition, and
 ‘ that he did greatly desire to deliver me
 ‘ out of it; that I was so much the more
 ‘ worthy of Pity and Compassion, because
 ‘ it was my Prejudices which plung’d both
 ‘ my self and Family into Misery. I an-
 ‘ swer’d

‘swer’d him that I should be very much to blame if that were so, but that it was my Opinion, that in Cases which concern our Salvation, we must despise and neglect whatsoever relates only to this Life, and that it was this Thought and Consideration which induc’d me to bear my Evils with Patience. He reply’d that he was perswaded that I was right as to my Intentions, that I had a sincere Zeal for the Glory of God and my one Salvation, but wanted Knowledge; and that he would come again to see and talk with me within a little time, that there was nothing which he would not either do or give to deliver me out of my Misery. I told him that I did with much Thankfulness and Respect, receive the Tokens of his Goodness which he was pleas’d to shew me, after which he departed.

Three Days after he receiv’d another visit, of which we have likewise an account written with his own Hand; ‘*Monday* the 27th of *May* 1686, between Seven and Eight a Clock in the Evening, a Counsellor belonging to the Court of *La Tournelle*, who sat the next to, and on the right Hand of the President of the House, when I was brought into the Court before my Tryal, came to visit the Prisoners at *La Tournelle*. And after he was gone out Mr. *Le Roi* our head Keeper, took me out of the Place
‘ where

‘ where we are, and brought me into a
‘ Chamber which is call’d the Council-
‘ Chamber, where the Councillor waited
‘ for me: I had my Chain about my Neck.
‘ He told me with all the Ingenuity and
‘ Candour in the World: All our Assembly
‘ Sir, are touch’d with Grief for the Mife-
‘ ry, to which they know you are reduc’d,
‘ and I come to solicit you to deliver your
‘ self out of it. We know that you have
‘ liv’d like a very honest Man, and that you
‘ proceed from a good Family; Consider
‘ with, and examine your self by the Rules
‘ both of Policy and Conscience. Before
‘ Seven or Eight Months are at an End your
‘ Religion shall be no more mentioned in
‘ *France*. Even at present there are very se-
‘ vere Edicts against the new Converts who
‘ do not do their Duty: And in other Pla-
‘ ces your Religion hath been extinguish’d
‘ this 130 Years. But I do not come hither
‘ to dispute with you about it. You know
‘ that it hath subsisted and continued in the
‘ Kingdom only upon Sufferance and Tole-
‘ ration, and out of a Necessity of appea-
‘ sing and putting an end to the Troubles.
‘ It lies wholly in your Power to advance
‘ your self higher than you have ever yet
‘ been, and to procure Peace to your Fa-
‘ mily.

‘ I answer’d, that I was very much ob-
‘ lig’d to their Illustrious Assembly, for pas-
‘ sing

‘sing so favourable a Judgment upon me;
‘and for the Goodness which they expres-
‘sed towards me; and to himself in parti-
‘cular, for the Marks which he gave me o-
‘his good Will, that I did return them all
‘a Thousand Thanks, but that nothing
‘should ever be able to make me do any
‘against my Conscience, and that I had but
‘little regard for all the Advantages of this
‘Life. That if it were true that I was in
‘an Error, and it should please God to con-
‘vince me of it by giving me new Lights
‘and Knowledge, I should not fail to fol-
‘low them with much Zeal and Joy, out of
‘the sole View to the Glory of God. I said
‘moreover that the Edict of *Nants*, was to
‘reward the good Services which that King
‘(*Henry IVth*) had receiv’d from the Pro-
‘testants, rather than to appease the Trou-
‘bles which were then allay’d, the Arms
‘being laid down, and the King in a peaceable
‘Possession of the Crown. I said nothing
‘of Religion because of what he had said to
‘me, *that he was not come to dispute with me*
‘*about it.* This Good Counsellor went a-
‘way a little after, desiring me, to think
‘seriously upon what he had said unto me.
‘Mr. *Le Roi* told me as he carried me back,
‘that this Counsellor was sent as Commis-
‘sioner by the Court of *LaTournelle*, to speak
‘to me from the part of that Famous Soci-
‘ety, who were never touch’d with so much

‘ Trouble and Compassion for any Person as they were for me. The Counsellor’s Name was Mr. Reynaud. I must advertize the Reader that the Chamber of *la Tournelle*, is a Chamber or Court belonging to the Parliament of *Paris*, where Criminals are tryed, to the End that it may not be confounded with *la Tournelle*, or rather *les Tournelles*, whither they send the Persons condemn’d to the Gallies until their departure. There is at present in that Parliament *la Tournelle Civil*, and *la Tournelle Criminal*.

Mr. Marolles wrot several Letters from *la Tournelle* to his Wife, Children, and Friends. He sent one dated the 16th of *May* to Monsieur *Jurieu*, to which that Pastor return’d an Answer the 27th of the same Month. He receiv’d an Answer from our Martyr the 2d of *July* 1686, who assures him that his Letters did tend to the Consolation of himself, and all those to whom he could communicate them. And after having return’d him Thanks for his good Advice he tells him. ‘ The manner of my Suffering, and ‘ the good Eye with which God makes me ‘ regard all my Sufferings, perswades me ‘ that he will give me the Grace to continue Faithful unto him, even unto Death. ‘ I do not fix my Eyes upon the Condition in which I am, which Troubles and ‘ Afflicts those that see it, much more than ‘ it does my self. I place them solely upon

‘ on the Rewards which God has pro-
‘ mis’d to all those that fear his Name. I
‘ am certain that the light Afflictions with
‘ which he is pleased to visit me, will pro-
‘ duce in me according to his Divine Promi-
‘ ses, an Eternal Weight of exceeding great
‘ Glory. I comfort my self because the Suf-
‘ ferings of this present Time, are not to
‘ compare with the future Glory, which is
‘ to be reveal’d in us; And I put my Trust in
‘ what St. James says, *Blessed is the Man who*
‘ *endures Temptation, for when he shall have been*
‘ *Tryed, he shall receive the Crown of Incorrupt-*
‘ *ible Glory and Immortality, which God re-*
‘ *serves for his Elect.* I rejoice in that our
‘ Saviour doth pronounce those *Blessed who*
‘ *suffer for Righteousness Sake.* Thus, Sir, I
‘ make all my Glory and Happiness to con-
‘ sist in this, that my Redeemer doth not
‘ count me unworthy to suffer for his Name
‘ sake. I fix my Confidence upon the E-
‘ ternal Rock. I put all my Trust in him.
‘ I expect help and Succour from him alone.
‘ I perswade my self that nothing shall be
‘ able to move me, fix’t upon so solid a
‘ Foundation. He put in Practice what he
‘ so well wrot in an Excellent little Treatise
‘ of his own Hand Writing upon Providence;
‘ and which he compos’d without doubt in
‘ the time of his Confinement. This whole
‘ Letter may be seen inserted in the Pastoral
‘ Letter of Monsieur Jureu, in the Year 1686,

I proceed to what concerns the History of his Sufferings. He says, a little lower: ' That, Sir, is my usual Occupation, as much as the infamous place wherein I am confin'd, will permit. I call it Infamous, because there is not an honest or virtuous Word to be heard there; It resounds with nothing but Filthiness, and execrable Blasphemies. They make such a Noise, and Tumult all Day, and for the greatest part of the Night, that I could scarce heretofore meet with one happy Moment, to lift up my Heart to God. I was so overwhelm'd with Drowsiness, that I often fell asleep before I had made an end of my Prayer: when I awak'd about three or four a Clock of the Morning, I endeavour'd to keep my self Awake, that I might, whilst the place was free from Noise, pay my Homage to God with some Attention. I have more Liberty since these Ten or Twelve Days: For when it is fine Weather, they suffer the Chain to go out, and abide in a Court all Day, except it be Six of us who are kept lock'd up. I spend one part of this time in Reading, Meditation and Prayer, and I do likewise take the Liberty to Sing some Psalms, as I have done in all the places of my Imprisonment without ever being Complain'd of for it. Thus you see in two Words an Abridgment of our Misery. We lie 53 of us in a place, which is not above 30 Feet in Length, and
Nine

' Nine in Breadth. There lies on the right side
 ' of Me a Sick Peasant with his Head to my
 ' Feet, and my Feet to his Head. There
 ' are likewise others. There is scarce one a-
 ' mongst us who doth not envy the Condi-
 ' tion of several Dogs and Horses. This
 ' makes us all desire that the Chain may
 ' quickly Depart. They conceal this from
 ' us, but as far as we can Judge, it will de-
 ' part next *Saturday*. We were Yesterday
 ' 95 Condemn'd Persons in Number, but
 ' two of them died that day, and one to day.
 ' We have still Fifteen or Sixteen Sick, and
 ' there are but few who escape it. I have
 ' had five fits of the Tertian Fever: But I
 ' thank God I am very well recover'd of it,
 ' and in a Disposition to make the Voyage to
 ' *Marseilles*. We shall take in some of our
 ' Brethren at *Bourgogne*, who are Condemn'd
 ' to the Chain for the same Cause for which
 ' I am, who have the honour to be the
 ' first Condemn'd by the Parliament of
 ' *Paris*.

We likewise meet with two other Letters,
 which a German Minister Wrote to him in
 the Latin Tongue, full of Instruction and
 Consolation. In one of the Answers which
 our Martyr made him, he begs the Assistance
 of his Prayers, 'hoping (*saith he*) that by
 ' means of the Powerful Assistance, which
 ' several other Servants of God as well as
 ' you do afford me, my Sufferings will end

in the Glory of our Creator, the Edification of our Brethren, and my own Salvation. When I reflect (*saith he*) on the Merciful Providence of God towards me, I am ravish'd with Admiration, and do evidently Discover the secret Steps of Providence, who hath form'd me from my Youth, after a requisite manner to bear what I Suffer. I have always had but little Love for those things which Worldlings Esteem and Admire, and more care to provide for my Soul than my Body. Altho' I do acknowledge to my Shame and Confusion, that I have not served God so Faithfully as I ought to have done, and that I have not been so Thankful as I ought to have been for so many Benefits, and Favours which he hath conferr'd upon me. I have always had a Zeal for his Glory and his Truth: And these are those Holy Seeds which he hath had the Goodness to preserve in my Heart, which in this time of Desolation begun to produce in me the Excellent Truths, whose Sweetness affords me a Pleasure, which I am not able to utter and expresse to you. It is this happy Condition in which I am, which assures me that God will finish the Work which he has begun in me: And I believe I may say with his Faithful Apostles, that I am Confident, that *neither Angel, nor Principality, nor Power, nor Heighth, nor Depth, nor Things present, nor Things to come, nor any other* Creature

Creature shall ever be able to separate me, from
 the Love which God hath shewn me in his
 Son Jesus Christ. I can truly and sincerely
 say, Sir, that the Prisons, and dark Dun-
 geons in which I have been confin'd for a-
 bove these Six Months, and the Chain
 which I now carry about my Neck, have
 been so far from shaking the Holy Resoluri-
 on which God hath put into my Heart, that
 it hath only Strengthen'd and Confirm'd it.
 I have sought God in a quite different Me-
 thod in my Afflictions, than ever I did in a
 State of Worldly Prosperity, and I may say
 that he hath suffer'd himself to be found by
 me. He hath very Delightfully Commu-
 nicated himself to me by the Sweetness of
 his Consolations. In the midst of the Tran-
 sitory Afflictions which it is his Will that I
 should Suffer, he hath made me to taste of
 Solid good Things. The Evils with which
 I am threatned do not at all terrifie me. If
 they are Violent, I am not in a Condition
 to bear up long against them, and so a
 Christian Death will put an happy Period
 thereto; If they are Moderate I shall have
 reason to bless our God for it, who shall con-
 tinue his Favour and Goodness towards me.
 These Considerations make me look upon
 the time to come with the Eye of Constancy
 and Assurance. It appears by these few
 Extracts which we give of the Letters of that
 Blessed Martyr, how great was the Tran-
 quility,

quility, and Assurance of that Christian and Heroick Soul.

It was therefore to no purpose to renew the Attack, to pervert or stagger a Heart so full of Knowledge, Fervour and Piety. We have already observ'd that it had been propos'd to him to spend Eight or Ten Months with the Bishop of *Meaux*. They renew the Charge by proposing an unlimited time. How great and Dangerous was that Temptation! Our Martyr is under the Chain, and has a prospect of a Dreadful Futurity: He is solicited not only by his own Flesh, but also by the sight of his Afflicted Wife, and by his Fatherless Children which he leaves in the midst: Insomuch that the Natural Love of Life, the Sence of Afflictions, the Prospect of the Dreadful Miseries which his Condition represented to him, Conjugal Love, and Paternal Affection, did all of them Combine to Induce, and Constrain him to accept a Proposal which seem'd at first to oblige him to nothing: They offer him his Liberty only upon Condition that he would Promise to endeavour to get himself Instructed, without setting any limited time. He might flatter himself that they would open him a Door for his Deliverance without complying with the King's Orders. But his Soul Faithful to his God, fill'd with his Holy Resolutions looks upon it as a Crime to accept a Proposal, from which there might be drawn the least Consequence

quence Prejudicial to the Certainty of his Faith. He is in the Presence of his Enemies, the Combat is begun, he is resolv'd to win the Victory, without so much as hearing talk of returning into his Tent. He tramples the World under his Feet, and will not allow that Enemy time to recover New Strength.

One of his Friends did first make this Proposal to him, from Monsieur *Morel* a rich *Partisan*, or Farmer of the Kings Revenues at *Vitry*, 'who promis'd to procure his Deliverance from the Chain the next day, if he 'would take even an unlimited time, to apply 'himself in good earnest to get Instruction. 'He assur'd him what should be Promis'd 'him, should be faithfully observ'd and perform'd: This passed about the end of *June*. Other Persons renewed the Attack on the first day of *July*, as he Informs us by a note Written with his own Hand, wherein he gives us the reasons for his Refusal.

'At *La Tournelle Wednesday* the 17th of *July* '1686. Ten or Twelve Days before our departure from thence, an Advocate of the 'Court of Parliament came to see Me, accompany'd with a Lady who was Unknown 'to Me; and Madam *Lambliu* who had 'done me the Honour of a Visit in the Prison 'at *Chalons*. She was the Wife of a Treasurer of *France*; She testified by her Tears, 'that she was sensibly touch'd with the Condition in which she saw me, and that she 'wish'd

‘ wish’d with all her Heart that she could
‘ procure my Deliverance out of the Misery
‘ which I suffer’d. The Discourse fell upon
‘ the Proposal which had been made me some
‘ Days before, *viz.* to go to the Bishop of
‘ *Meaux* to be *Instructed*; This is their way of
‘ Speaking. The Advocate began to Speak
‘ upon this Point, and employ’d all his Rhe-
‘ torick to prove that I ought to accept of
‘ that offer, and said that he did not believe
‘ that I could offer any sufficient Reasons to
‘ the contrary. When he had made an end
‘ of his Discourse, and given me place to
‘ Speak, I Answer’d that I thought my self
‘ very much oblig’d to do as I did for the
‘ following Reasons; I said that in the Con-
‘ ferences which I had had with the R. R.
‘ P. P. *Jesuits* at *Strasbourg*, they had not given
‘ me any manner of Satisfaction in my Ob-
‘ jections which I made to them. That the
‘ same Answer or much to the same purpose
‘ at least had been given me at *Chalons*, and
‘ that I had Read the same things in the
‘ Works of the famous Mr. *Arnaud*, and since
‘ they had not satisfied in that Author, they
‘ could not afford me more Satisfaction else-
‘ where.— That I was very strongly per-
‘ suaded of the Truth of my Faith, about
‘ which I had no manner of doubt, and that
‘ I fear’d it was tempting of God to accept the
‘ Offer which they made me. That on the
‘ other Hand, the space of Eight Months that

‘ I had been Confin’d, had enur’d me to
‘ Sufferings, that by that means God had dis-
‘ cover’d to me the Vanity of this Life, and
‘ all that is here below; that thereby he had
‘ broken asunder most of the Bands, and Li-
‘ gaments which engag’d me to the World,
‘ and had put into my Heart a great disrelish
‘ for the Earth, and an ardent desire after
‘ Heaven. That I esteem’d this state suffici-
‘ ently happy to think seriously to preserve it.
‘ I added that all the Civilities which I was
‘ persuaded, I should receive from so Famous
‘ and Noble a Prelate, and the Considerable
‘ Alteration which would happen to my Con-
‘ dition, would make me within a few Days
‘ forget all my Miseries, and would root in
‘ my Heart the Love of the World, and Plea-
‘ sures of Life more strongly perhaps than
‘ ever, to plunge me again into Misery with-
‘ out any certainty of receiving so much Fa-
‘ vour, and Assistance from God therein as
‘ I have already receiv’d till this Present.
‘ That for those reasons I was resolv’d to fol-
‘ low my Vocation, and to end my days in
‘ suffering, if it was the Will of God. That
‘ as to the rest I did with very great Acknow-
‘ ledgments, and Thankfulness receive the
‘ tokens which he gave me of his Charity and
‘ Affection.

‘ Since then he came several times to see
‘ me, always backing what he had advanc’d
‘ with the strongest Arguments he could.

‘ The

‘ The last time that he saw me which was on
 ‘ *Monday* the 15th of *July* 1686. he told Mr.
 ‘ *Le Roi* our head Keeper, that he came by
 ‘ orders of the Procurator General.

‘ And the next Day the Procurator General
 ‘ honour’d me with a Visit, and told me that
 ‘ he came to try yet again, if before our De-
 ‘ parture for *Marseilles*, there were yet any
 ‘ room left to rescue me from the Chain and
 ‘ Misery, and ask’d me if there were no al-
 ‘ teration in me. And when I had return’d
 ‘ him the thanks due to his Civility, I told
 ‘ him that all my Disgrace had wrought no
 ‘ change upon the Disposition of my Heart,
 ‘ no more than upon that of my mind: He
 ‘ then Departed.

*The Chain is to depart next Saturday the 20th
 of this Month.*

The more one reflects upon the Condition
 of our Martyr, for the space of two Months
 since his Condemnation, till his Departure
 from *Paris*, the more shall one admire his
 Virtue, Strength and Piety in this so Dange-
 rous and Obstinate a Combat, which he had
 with the World. I do not find that any
 Ecclesiastick in all that great City, sought to
 have any Conference with Monsieur *de Ma-*
rolles. This is to be wonder’d at, that whilst the
 Members of Parliament express so much Pity
 and Compassion for that Illustrious Prisoner,
 the Clergy should look upon him with so much
 Indifference.

Indifference. But There is a great deal of Reason to believe that they were afraid of this Holy and Learned Man.

XIV. We have given an Idea of his Piety, and his Conflicts, we must lay him Open on all Sides, and consider this great Soul in all the different Occurrences and concerns of Life. His God possessed, and wholly filled him: After which the cares of his Family succeeded in their order. Upon his first coming to *La Tournelle*, he acquainted his Wife with that Freedom of Spirit which he generally used the 14th of *May* 1686. 'I inform'd you, my dear Child, that my Judgment was confirm'd this morning by sentence of the Court, and that I am at present at *La Tournelle* with Mr. *Le Favry*, which is no small comfort to me. Altho I have a great desire to see you, yet it is so hot that I advise you to stay till to Morrow Morning, but send to me immediately *de Marolles* and his Brother, that I may have the Satisfaction to see them, and receive a true and exact account of your State and Condition. I meet here with something more agreeable, and more grievous than the Dungeon, but we must submit to all.

His Wife under the greatest Affliction that can be imagin'd, Visited him as often as she could, and put her Hands through the Grate to Wash the Wounds which the Chain had made

made upon him, with Water in which Musquet Balls had been Steept. She heard one day that the Clergy had spread a report in *Paris*; that he was besides himself. This Infamous Fraud was contriv'd to allay the wonder, and Admiration which the Constancy of our Martyr, rais'd in all that great City. So soon as he was inform'd of it, he propos'd a Problem to the Learn'd, to the end that they might exercise themselves in the Solution of it, and thereby Judge of the Situation of his Mind, and of the nature of the Calumny which had been Forg'd against Him. I have not this Problem at present, but it did appear by a Letter of his Dear Friend, and Scholar, who was then with the Duke of *Main*, that our Martyr being always free in his Chains, always of an even Temper, and like to himself, Answer'd to the Questions which were propos'd to him, just as if he had been at ease in his Closet. This Friend of his said unto him: ' I perceive there is an Error in
' the Solution of the Problem which I sent
' You, upon the Condition which I pretend-
' ed to add to yours. It is true my four num-
' bers have all the requisite and necessary
' Conditions: But it is not true that their
' Sum being made equal to a number given,
' would produce the same effect with respect
' to the Conditions annexed. Nevertheless
' I am well enough satisfi'd that your Pro-
' blem is resolv'd thereby: I am going to re-
' duce

duce it into Lines, and make a *Geometrical Proposition* of it to puzzle the *Archimedes* of our time. Thus I intend to propose it.

‘ To Divide a Line given into four Lines
 ‘ Commensurable among themselves, and to
 ‘ the whole, and which may be of such a
 ‘ nature that the difference of any two, taken
 ‘ at Pleasure, may likewise be Commensurable, and moreover between the Difference of any two parts taken at Pleasure, and the Difference of any two other Parts taken likewise at Pleasure, to assign a mean Proportional, which may be Commensurable to all the Lines mention’d in the Problem. One may conclude from these Words, as also from the Report of Monsieur de Moivre belonging to the Royal Colledge at London, who was acquainted with Mr. de Marolles during his Confinement, that the Problem which he proposed was that which Mr. Oxanam Printed in these Words.
 ‘ To find out four Numbers, whose Number may be equal to a Number given, and
 ‘ such that the Difference of any two of them
 ‘ whatsoever may be a square Number. Those who know what Application of mind this Science requires, will be able to Judge of the Strength of our Martyr. But he had taken the good course, and thrown himself into the Arms of Providence, and peaceably submitted to the Will of his God.

XV. At length the Chain departed from *Paris*, on *Saturday* the 20th of *July*. *Monsieur de Marolles* had then the Fever. He had dreaded his Sorrowful Separation from his Wife; and his Wife cast down, and Sick with Affliction could not be present at this Sorrowful Departure. They had not above the breadth of a Key to cross, to enter into the Boat. The *Galerians* go two by two, carrying a long Chain which passes through their particular Chains in Rings, our Martyr was permitted by favour to be in the last Rank: In those few Steps which he had to take, he met his Children, who cast themselves upon his Neck, and embrac'd Him. It is hard to represent this Sorrowful Adieu without Grief and emotion. One may easily imagine that this famous *Galerian*, who some Months since made so much noise in *Paris*, drew a great Concourse of People; Every one seem'd touch'd with his Misery, and an Ancient Roman Catholick Merchant breaking through the Throng, came and embrac'd, and encourag'd him, offering him his Purse. This Man hath since given Glory to God, and retired with his Family to *London*, there to make profession of the Truth.

Monsieur de Marolles Wrote from *Dijon* to one of his Friends at *Paris*; The Letter is dated the 30th of *July*, Ten days after his Departure from *La Tournelle*. 'Our Treatment
' (saith

(saith he) is extreemly Prejudicial to me:
I dissembled my Condition as much as possible at my Departure. I had the Fever on *Thursday* the 18th of *July*, which continu'd on *Friday*, and was more Violent on *Saturday*. I set out therefore in this Condition after having resign'd my self to the Will of God, and I have not yet wholly got rid of this Fever, which hath been continual, and without Intermission: I may tell you, my Dear Sister, that it brought me even to Death's Door, but God in his Infinite Goodness hath rais'd me up again, and I am now past Danger. Our Captain had Compassion on me, and the Second day, he had me loos'd from the Chain, and kept me always in his Chamber, or in the Boat with him. I must confess that in this Voyage it was, that I perceiv'd in good earnest that I suffer'd. But notwithstanding this, my Dear Sir, bless God with me that he was pleas'd to grant me such a speedy Deliverance. — I perceive my Strength sensibly to return, and I hope that before I Arrive at *Marseilles* I shall be perfectly well recovered. It did appear by all the Letters of this Holy Man, that he was so far from augmenting, that he lessened his Miseries, that he might not Aggravate the Affliction of his Wife: So that when he Speaks of his miserable Condition, one must be persuaded, that it was much harder than he Speaks of. Of this we have a proof in a

Letter which he Wrote from *Marseilles*, a little while after his Arrival; It is dated the 25th of *August*. 'As I left *Paris* Sick of a Fever, it hath accompanied me to this place, I have undergone Incredible Fatigue, and have been twice at the point of Death; In which Condition I lay upon Planks without any Straw under me, and my Hat for a Pillow. When we left the Water it was much worse with us. We were forc'd to be jumbled Fourteen Hours a day in a Waggon, (for all those Roads are very Rough and Stony,) and thrust into Dungeons. Thus my dear and true Friend, God having thus prov'd me, and furnish'd me with necessary Assistance, he hath at length brought me hither pretty free from the Fever, but very Weak. It is a pitiful sight to see my Leanness: And what is terrible at my Arrival, for want of examining into my Condition, they sent me away into the Gally. I was conducted by two of our Guards who supported me, and I was no sooner come thither but I was Chain'd as the other Gally Slaves were. But several Officers coming to see our Chain had Compassion on me, especially Monsieur P ——— from whom I receiv'd infinite Favours. They Spake to the Major who sent a Chirurgoen to see me, upon whose Report I was let loose, and sent to the Hospital where I now am. It is a fine place, Admirably well order'd; I live almost

‘ almost wholly at my own Charges. We
‘ are very well serv’d in it, and in short I
‘ am very well satisfi’d with it; I begin to
‘ Eat, and to recover my Strength by de-
‘ grees, and with God’s Assistance there is
‘ hopes of my Perfect Recovery within a
‘ short time. I know not if it hath pleas’d
God to hear the Ardent Prayers which I have
put up to him for the Success of the Voyage of
Versailles, and I wait with extream Impati-
ence to hear about it. By this Voyage of
Versailles, he meant his Family’s Departure
out of the Kingdom, which gave him great
Uneasiness; I am, saith he, in a Letter of the
30th of *September*, in daily concern for my
poor Family, may it please God to put a speed-
y end to the uneasiness which I have about
it.

He was about three Weeks in the Gally
Slave’s Hospital, he wrote a Letter the 15th
of *September*, by which it appear’d that he
was there still. ‘ The miserable Voyage
‘ which I have made, hath learnt me what
‘ it is to suffer, it is there that I begin to feel
‘ my Sufferings. Let us therefore comfort
‘ ourselves, my dear Child, since they are past
‘ and gone, and I am in a place of Rest. I
‘ live very contentedly in the Company of
‘ Monsieur *La Fevre*. This Mr. La Fevre is
‘ likewise a Famous Martyr who was Advocate at
‘ Chatel Chinon in Nivernois. — We are
‘ always together, our beds join to one ano-
F 2 ther,

ther, we make use of but one Pot. Fresh supplies are daily offer'd to Monsieur *Fevre* and my self. One *M. M.* a Banker hath proffer'd us Money if we have Occasion for it. Monsieur *La F.* hath likewise Written to me twice to offer me some: But I thank God we do not yet want it. *M. P.* hath my little Treasure in his Hands. He hath provided me a Steward at the Hospital, to take care to Buy me whatsoever I want, and who reckons with *M. P.* for his Expences. Thus you see, my dear Heart, that I have nothing else to do, but to pray to God, and be cheerful. We see how much this great Man made of that little Rest and Ease which he had, to comfort his poor Wife. He proceeds; Let this comfort you, and give you occasion not to trouble your self at my Condition: For it is easy by the Grace of God. I have further to tell you, that in a Visitt which was made here a little after our Arrival, I was declar'd *Invalid*, in regard to the Infirmities which you know I am Subject to. — Monsieur *de Seignelai* sent Eight or Ten days since 300 Pardons for Gaily Slaves.

XVI. One would wonder to see, that among so great a Number of Pardons, there was not one for our Martyr, altho' great Intercession was made for him, and his Condemnation had troubled his Judges and all honest Men. But it seems as if they had
made

made it their Business, and were in Honour oblig'd to triumph over his Constancy and Piety. He tells us a little Above that he was declared *Invalid* upon the Account of his known and secret Infirmities. Nevertheless we find him a few days after on Board the Gallies: There are Letters of his which he wrote on the 23d and 30th of *September*, from on Board the Old Gally *St. John*, where he says, 'It is design'd next Week to embark a
' 150 *Invalid* Gally Slaves for *America*. I
' was rank'd in this Number; but one of
' my Friends told the Intendant, that I was
' recover'd from three great fits of Sickness,
' which I have had since my departure from
' *La Tournelle*. This is what he said to his Son.

He [proceeds in the Letter of which we give some Extracts. 'The favour which he
' grants me is that he reserves me for a second
' Embarkation which is to be made towards
' the middle of *November*. The Advantage
' which I shall gain by this Delay is, that
' he who spoke to the Intendant for me hath
' the direction of the Vessel, in which I shall
' make the Voyage: Fear not Sir, this is not
' able to shake my Constancy: God by his
' Grace hath fixt it upon too solid Foundations.
' I can sincerely assure you that. I heard this
' News with as little Emotion, as I am now
in about it. It must nevertheless be acknowledged, that this kind of Persecution was a terrible Temptation; So long as one is in the

Kingdon, one flatters ones self, one hopes, one receives a little Succour and Comfort from ones Friends and Relations. The Church whose Eyes is upon us, the Edification of our Brethren, and all things conduce to animate and encourage us to the Conflict. But to see ones self depriv'd of all those Powerful Motives at once, to go into a New World, there to be Buried as it were, separated from the rest of Mankind, in a State worse than that of a Slave, Abandoned to the Discretion of a Man, who goes to the end of the World in quest of Riches, and who without any regard to Humanity, treats his Slaves in proportion to their Labour, and the profit which he reaps thereby. (Good God) what an *Egypt* is this to those Faithful Martyrs who are Transported thither! Monsieur *Marolles* notwithstanding receiv'd this dreadful News without any Emotion. 'It is no matter to me, saith he, 'whether I die by Land or by Sea, in *Europe* 'or *America*. I am persuaded that all kinds 'of Death of God's Children is precious in 'his Eyes. I do likewise believe that my 'Death would be more Edifying, and more 'glorious if it should happen during my 'Bonds. I have fully resign'd my self to the 'Will of God: I am persuaded that all States 'and Conditions in which it shall please him 'to put me, are those States, in which he 'judges I shall glorifie him better than in an 'infinite Number of others which he might
, allot

allot me. Speaking to his Son concerning his embarking towards the middle of November, he saith, 'you must not be afflicted'; 'This was decreed in Heaven before it was appointed on Earth, and we must all be persuaded that it is for our Good that God is thus pleas'd to order it.'

He spoke in this Letter of Monsieur *Le Fevre* his Companion in Bonds, and it were to be desired that some one would give us the History of his Sufferings. Those two Famous Martyrs did comfort and encourage each other. I have read a Letter of Monsieur *de Marolles*, in which he says of Monsieur *Le Fevre* that he wrote like a Divine: They separated them at their Departure out of the Hospital to put them on Board of different Gallies. Monsieur *de Marolles* tells his Son to acquaint Monsieur *Le Fevre's* Relations, 'that he was last Saturday (the Letter is dated the 30th of September 1686.) removed from the Reale where he was since our coming out of the Hospital, and put on Board an Armed Gally called the *Magnifique*. He is distinguish'd from other Gally-Slaves, and placed in the Stern.'

In his Letter of the 23d of September to his Wife, he diverted himself with giving her the Description of his Gally-Slave Habit. We shall make no difficulty of giving some Extracts of it, which shew this great Soul in his Natural State, and in the Familiarity of a

Husband who opens his Breast to his Wife.
‘ I live at present altogether alone: They
‘ bring me Food from abroad, Bread and
‘ Meat at the rate of Nine *Sous* per Day. I
‘ am furnish’d with Wine in the Gally for
‘ nothing, and with some of the Kings Bread.
‘ He that supplies me with Wine eats with
‘ me, and he is a very honest Man: I am treat-
‘ ed with Civility by all on Board the Gally,
‘ seeing that the Officers visit me. I am get-
‘ ting a Quilt made to day. I intend to buy
‘ Sheets, and am going to work to procure
‘ my Ease. You will say perhaps that I am
‘ an ill manager; but I have had enough of
‘ lying upon the Hard Boards ever since
‘ *Tuesday* till this time. If you were to see
‘ me in my Fine Gally Slave Habit, you
‘ would be Ravish’d with Admiration. I have
‘ a fine little red Jacket, made just after the
‘ Fashion of the Carrier’s Frocks of *Ardennes*.
‘ It is put on like a Shirt, for it is open but
‘ half way before. I have likewise a fine red
‘ Cap, two pair of Breeches, two Shirts with
‘ Threads as big as my Finger, and Stock-
‘ ings: My Cloaths of Liberty are not lost;
‘ and if it would please the King to shew me
‘ Favour, I would take them again. We
‘ have the honestest Patron of all the
‘ Gallies. He treats me with all manner of
‘ Civility and Respect: He will put me into
‘ what place of the Gally I please: And he
‘ hath promis’d me that when it is cold, he
‘ will

‘ will let me lie in his Cabbin. Let all these
‘ Succours which God affords me, comfort
‘ and Rejoice thee. I am already us’d to the
‘ place where I am, as if I had been there all
‘ my life time.— I am better here than in
‘ the Hospital. We enjoy a good Air, for
‘ there is none of us Sick, neither are we
‘ peester’d with ill Scents. He mentions at
the bottom, his Uneasiness about the Voyage
of *Versailles*. One may judge by the Chear-
fulness, with which he describes his Misery,
of the Greatness of his Soul, the Liberry of
his Mind, and the Tranquility of his Heart.

We must likewise conclude that in speaking
of his Afflictions and Suffering, he doth ra-
ther lessen than Aggravate them: in so much
that when he gives a description of his Misery,
we ought to believe it upon his bare Word,
altho’ there wanted other Testimonies.

XVII. True it is he had been represented
to the Governor, the Intendant, the Cap-
tains of the Gallies, and the Chief of the
Squadrons. They had been acquainted with
the Merit of Monsieur *de Marolles*, and were
touch’d with his Virtue. Every one would
have been glad to enjoy his Company.

Much about that time when the report was
spread in *Holland*, of his Embarquement for
America, a Pastour, one of his Relations and
Friends, wrote to him upon this Subject,
and intreated him at the bottom of his Letter
to

to send him the Problem which he had sent to *Paris*, because several learned and curious Persons, and particularly amongst others the famous Monsieur *Huggens* desired to have it: He return'd this Friend of his an Answer after the most Christian and Edifying manner. After which he Spoke to him about the Problem, and gave him two or three Solutions of it, desiring them to excuse him in that he did not find out more, by reason of the noise which the Gally Slaves made in the Gally. But this Letter is lost.

We have taken notice that our Martyr lessen'd the Account of his Miseries instead of Aggravating it; Of this we find an Unexceptionable Proof in a Letter which he wrote to his Wife the 6th of *October*, he declares to her his trouble because the Report of the ill usage which he received had been spread abroad. 'It would (*saith he*) have troubled me very much to have tarried any longer in the Hospital; the corrupted Air which one Sucks in there, would perhaps have flung me into a Relapse: And I enjoy here a very healthful Air. I am exceedingly more strong than I was at my Entrance here, I am sincere in what I write to You, and I disguise nothing from You: For a proof of which I am going to tell you that which will give you trouble, whereas it ought to afford you Joy, for the Remembrance of past Evils is agreeable. I tell you

‘ you ingenuously, that the Iron which I
‘ wear on my Foot, altho’ it doth not weigh
‘ Three Pounds, did trouble me much more
‘ at first than that which you saw about my
‘ Neck at *la Tournelle*. This proceeded only
‘ from my great Leanness at that Time: But
‘ now that I have almost recover’d my for-
‘ mer good State, it is nothing so with me;
‘ besides that we learn every Day to place it
‘ so as it may give us the least Uneasiness.

And in another Letter which he wrote to
his Son the next Day, being the 17th of
‘ *October* 1686. ‘ *I know not* (saith he) my
‘ dear Child what *M*——thought of when
‘ he gave an Account of the ill Treatment
‘ which they give us. At least I am certain
‘ that he ought not to have comprehended me
‘ therein, for certainly I have been used very
‘ well in the Hospital. I was visited almost
‘ daily by Monsieur *F*——Controuler Gene-
‘ ral of the Gallies, a Man of Understand-
‘ ing and Credit. He came about seven Days
‘ ago to see me in the Galley where I am,
‘ and we continued in discourse together for
‘ the space of almost two Hours in the Stern.
‘ He always offer’d me Money upon his
‘ own Credit, and from his Friends, as like-
‘ wise did *M. Jam*——and *M. Sel*——another
‘ Officer. You see therefore that one must
‘ be very hard to be satisfied, if in the Con-
‘ dition in which one is, one is not conten-
‘ ted therewith. You will see by the Let-
‘ ter

ter which I wrote to your Mother, on
the 23d of September, that I am very well
here. I have not met with any Trouble,
excepting the two or three first Days, that
I was chain'd upon a Bench with two
Galley-Slaves Day and Night. But there
are at first certain Rules to be observ'd,
and I thank God they did not last long.
For since that time I have been let loole
all the Day, and have had Liberty to walk
to and fro as much as I would on the Gal-
ley. M. de Marolles did speak with Dis-
cretion, not to cast his Family into the ex-
cess of Affliction; but this is no Argument
that one should not reflect upon the Rigour
which they exercis'd towards him. He had
been declared *Invalid*, when he was in the
Hospital, and incapable to serve because of
his Secret Infirmities. They had put him as
Invalid in the List for an Embarquement for
America. Nevertheless a few Days after this,
they take him out of the Hospital, to chain
him Day and Night for the space of three Days,
upon a Form in the Gally. It is hard to
penetrate into the Mystery of so unequal a
Conduct. We cannot at present give the
reason of this Change, nor know if it were
by a secret Order from Court, which inten-
ded to tire out this Blessed Martyr, or whe-
ther it was the Compassion of some General
Officers, who would exempt him from the
Embarque-

Embarquement for *America*, which was to be made in *November*.

Altho' it should be so, our Martyr himself was not able to see into this Mystery, and did not then understand this good Intention, if there were any in it. For he says ' to his Son in the same Letter; ' Take special Care, not to speak to your Mother of ' the Embarquements for *America*. I am at ' present very well; I live with him that ' sells the Wine in our Galley; I am very ' well fed, I lie in his Chamber, and we ' have each of us our Bed. We see the Care which this good Husband and Father took to give an account of those few Conveniences which he enjoy'd, for the Consolation of his Family, the sorrowful Condition of which afforded him the most sensible Occasion of his Uneasiness. ' You afford me (*he proceeds*) the greatest Satisfaction in the ' World in sending me word, that your ' Aunt hath put your Business of *Versailles* ' in a good Forwardness, and that your ' Mother is with God's Assistance in continual Hopes to finish it. (I have already observ'd that by this Business, he meant their going out of the Kingdom.) Fail not to let me know what she hath done in it, upon your first Knowledge of it.----I beseech God with all the Powers of my Soul to grant you a happy Issue to this Affair.

XVIII. We have a while ago put it as a Question, whether the Inequality of the Conduct, which we observ'd with Respect to *M. de Marolles* did proceed from a Spirit of Rigour, or from a good Intention. But one cannot any longer doubt, but that they did it for no other end, but to sink and depress with the weight of Affliction both him and *Monsieur le Fevre*, his Illustrious Companion in Sufferings and Glory. This is what he wrote to his Wife Fifteen Days after that, of which we have just now spoken: It is dated from *la Tiers* the 24th of October 1686. ' You must not disturb and
' disquiet your self for me. I am at present in perfect Health, but in order fully to
' perswade you, that I will conceal nothing of my Condition from you; I give you to
' understand, that *Monsieur le Fevre*, and I are not any more set loose from the
' Chain, neither Day nor Night, and that we are not any longer allow'd the Liberty
' of going on Shoar, nor suffer'd to receive Letters, nor write any which are
' not seen. Wherefore if you do not meet with any more Trifles in mine, by which
' I endeavour'd to divert thee in thy Trouble; be not afflicted at it, and do not impute
' any thing to me for it. *He meant without doubt by these Trifles, that which he*
' *had written to her concerning his Seaman's*
' *Habit.*

Habit. M. Le Fevre had the Honour to appear before the Bishop of *Marseilles*, and exactly at the time they tell us when the Orders were come down from the Court, to reduce us to the Condition, which I have just told you I am in. I have and must again within a little while, pass into different Conditions. I have chang'd my Gally thrice in one Week, from *la Grande S. Jean*, I have been removed to *la petit*, and from thence to *La Grande Royal*, from whence I was conducted with several other Gally-Slaves to the *Parc*, a Place where they divide them. Lastly I was put on Board an armed Gally, which is called *la Fierce*.—The Intendant told me I must prepare my self for a Second Embarkement for *America*, which is to be about the middle of *November* next. If I happen to be one of the Number, let not this Afflict you, my dear Child. Let us resign our selves to the Providence of God, who does all things with an infinite Wisdom, and with a most noble End for his Children. We are not able to make a good Choice, because we know not what is best for us. Let us therefore leave it to him, who knows how to bring Light out of Darkness, and to call the Things that are not, as if they were; and let us be perswaded that he will do nothing but what will be for his own Glory, and our
Salva

‘ Salvation. Let us not oppose his Will, by
‘ Impatience, or fruitless Tears. We can-
‘ not be ignorant of his Divine Will; it evi-
‘ dently appears to us by the Effects. Our
‘ Separation, which, to consider it in its self,
‘ is the most hard and bitter thing in the
‘ World for us, is not so if we consider it
‘ as it is the Will of God, since it is from
‘ thence that it doth proceed. And since
‘ the Judgment of Men doth only pronounce
‘ the Decrees of Providence, let us lay our
‘ Hand upon our Mouths, let us with pro-
‘ found Submission and Obedience, adore
‘ the Hand which smites us. Let us say
‘ with *Eli*, *it is the Lord, let him do what*
‘ *seemeth him Good*. Let us not doubt but
‘ that he will shew us by a happy Experi-
‘ ence, that all worketh together for the
‘ good of those that Love and Fear him.
‘ Let us profit by his Discipline; let us not
‘ regard our State with the Eyes of the Bo-
‘ dy; let us not confine our Sight to
‘ the Miseries of this Life; let us carry it
‘ to the glorious Recompences which God
‘ Promises his Children. Let us be per-
‘ swaded that if we weep and mourn now,
‘ there will come a Day when we shall be
‘ comforted. They are these Considerations,
‘ my dear Wife, which support me, and which
‘ make me swallow and digest all my Mi-
‘ sery without much Trouble. Believe what
‘ I am going to tell you, and Practise it.

‘ Do

Do not disquiet your self for me, for all my Changes are for the better. I protest to you that I never yet have been so well, as I now am. There are two little Cabins at the Head of the Gally, of which I have one. This Favour was procur'd me by a Young Officer, whom I teach *Algebra*. It is four or five Days ago, since I was visited by a certain Head of a Squadron call'd *M. de I.*—I should perhaps have receiv'd as much from another Chief Head of the Squadron, if he were not absent. This makes me to be consider'd by the Sub-Officers of our Gally. Let this comfort thee.—

I know not what so many Honest Persons may think, who could not refuse their Esteem to the Merit of *M. de Marolles*, nor their Admiration of his Patience, to see so resolute a Proceeding in the Persecution, which was made against him. I am for my part perswaded, that it is impossible, but that this Spirit of Cruelty and Violence, which the Romish Religion Inspires, must leave great prejudices in the Minds of all those, who are able to judge of the Fury of the Persecutors, and the Patience, and Constancy of the Martyrs. One sees an honest Man ready to be snatcht out of the Land of the Living as I may say, ready to be confin'd for ever, and without any hopes of returning in those remote and unknown Climates,

G

where

where Cruelty and Barbarity have a full Scope, to exercise their Fury upon the miserable. What Tranquility nevertheless do we see in the Heart of our Martyr, what Trust in the Providence of his God! what Resignation, what Submission to his Will!

As he was depriv'd of the Liberty of Writing with that ease that he formerly did, as he observes in the foregoing Letter, we find no Letter from him, for the space of a whole Month.

Nevertheless, it appears that his good Friend, which was with the Duke of *Maine*, was in that time to present a Petition for Mr. *de Marolles* to the King, from which he expected no good Success, no more than his Friend. This Letter is dated from the Gally *la Fiere* the 26th of November 1686. He acquaints his Wife with the Joy which he had for her Voyage of *Versailles*, that is, her departure out of *France*, which makes me (saith he) daily pour out my Soul before my God, to thank him for all the Mercies and Favours, which he has bestow'd upon us all; The other Letter was deliver'd to me the 6th Courant, together with another Excellent one from our good Relation and Friend. This was that Pastor who wrote to him upon the News of his Transportation into *America*, and who desir'd him to send him his Problem.

‘ I wish I were able to send him an Answer, and to return him all the Thanks, which so many marks of his Precious Friendship, which he affords me, do deserve: But I dare not undertake it, and you must acquit me of that Duty towards him, you must assure him and all his Family of the Sincerity of my Affection; that his good Letter afforded me great Consolations, that it strengthened my Faith, and settled my Hopes, and that it hath produc’d excellent Fruits in my Soul. (He notwithstanding return’d him an Answer a little while after) Desire him always to afford me the Assistance of his good Prayers. My Support perhaps is owing to the Supplication of so many good Souls, who pray for me both in Private, and in Publick. For of my self I am altogether nothing else but Weakness and Infirmary; nevertheless by the Grace of my God I still stand, and I hope that I shall persevere faithful unto him, even unto Death; and that in recompence he will give me the *Crown of Life*.——

‘ Whatsoever hazard I run to write to thee, I will not forbear to do it, as often as God shall give me Opportunity. It is the only Happiness which is left us in our sorrowful Separation to be able to confer with, and comfort one another. But I shall likewise confine my self to write to thee alone for the Future. Acquaint our Intimate

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‘ Friend

Friend in particular with it, and desire him not to take it ill that I use him thus. It is certainly Monsieur *Jirieu* that he means, from whom he receiv'd notable Service and great Consolations.

Let him know likewise, that I receiv'd his last and his first at the same time, for which I return him thanks, and desire that he would always assist me with his Prayers. If the Letters that I shall write to you are intercepted, and imputed to me as a Crime, it shall be a Crime which I shall always take Pleasure and Delight in Confessing, before all those who shall question me about it. I do not think that Person of a just and equitable Spirit, who can think ill of, and blame a Husband for endeavouring to comfort his Wife, in such sorrowful Conjunctions as these are; to which it has pleased God to reduce us. This, my Dear Heart, is my Resolution upon that Point. Notwithstanding, let us both of us do all things with a Christian Prudence, so that we may give no handle against us to those who only wait for an Opportunity, and as to the rest, let us rely upon the Providence of God the singular Favours and Mercies of which we daily Experience. A little lower after having exhorted her, *to offer up their Bodies and Souls to God as a Living Sacrifice, Holy and Acceptable which is our reasonable Service*; he
says,

‘ says, this is what I daily study to do. I
‘ can truly tell you, that there passes but
‘ few Nights, but I water my Bed with my
‘ Tears. I do not say this, my dear Heart,
‘ to afflict thee, I do on the contrary ima-
‘ gine, that this News may afford thee mat-
‘ ter of Joy, and an Holy Occasion to join
‘ with me in Blessing God for it. For these
‘ Tears are not the effects of a worldly Sor-
‘ row which bringeth forth nothing but
‘ Death. But they proceed from the Grace
‘ of God, some of them from that godly
‘ Sorrow, which *bringeth forth Repentance to*
‘ *Salvation*, never to be repented of, others
‘ from the Joy which I feel when I consider
‘ with Admiration, how great the Mercies
‘ and Favours are which God doth, and
‘ hath bestowed upon you all, and upon my
‘ self. I likewise reflect with extream Joy
‘ and Satisfaction upon the Sacrifice, which
‘ thou hast offer’d up to God, of the Goods
‘ which he had given to thee and me. Thou
‘ mightest have enjoyed them, if thy Heart
‘ had been turn’d and inclin’d that Way.
‘ But thou hast made thee a *Treasure of them*
‘ *in Heaven, where Rust and Thieves spoil not.*
‘ This Treasure will provide for the time to
‘ come, for thee and our Children, a solid
‘ Foundation for Eternal Life. Thou hast
‘ esteem’d the precious Liberty of serving
‘ God of much greater Worth, than the
‘ Riches of this World. Thou hast like

‘ *Mary* chosen the good Part, which shall not
 ‘ be taken from thee. I assure you my dear,
 ‘ that thou couldest not have made a Choice
 ‘ more to my Mind. I praise God with all the
 ‘ Powers and Faculties of my Soul, who
 ‘ hath given me a Wife truly Christian, who
 ‘ will in my Absence do her endeavour to
 ‘ learn our Children to be Christians.

XIX. During the Month of *December*, our
 Martyr had several Conferences, and Dis-
 putes with Clergymen at the Bishop of *Mar-*
seilles. The Effects of those Conferences were
 to be fear’d, because they often serv’d only
 to render their Condition worse, as it is
 thought it happened to Monsieur *La Fevre*,
 who had been with the Bishop of *Marseilles*
 before Monsieur *de Marolles*; He acquaints us
 in a Letter wrote to his Wife, with all that
 happened to him. It is dated from the Gally
La Fiere, the Twentieth of *January* 1687.
 ‘ He begins with Wishes for the new Year,
 ‘ and advises her not lightly to give Credit,
 ‘ to all the grievous Reports, which were
 ‘ spread abroad of his Condition, and to be-
 ‘ lieve nothing of it, but what he should
 ‘ write himself: Speaking of this publick
 Report, he saith, ‘ All that is false of which
 ‘ you sent me Word, except two Things,
 ‘ namely, that for above three Months since,
 ‘ I have been confin’d to the Chain Day and
 ‘ Night, and that I have not been free from
 ‘ thence

' thence, only to be convey'd to the Bishop
 ' of *Marseilles*. I assure thee, that I have
 ' not as yet receiv'd Orders from any one
 ' to employ my self in Work. I sat very
 ' quietly in my Place, and saw it done be-
 ' fore the short Days, and it is at present
 ' done almost every Day, before I am re-
 ' mov'd from my Place; praise God there-
 ' fore with me, for this merciful Treatment
 ' which he affords me, and beseech him that so
 ' long as he shall think good to continue my
 ' Sufferings, my Condition may not become
 ' worse. They, it is probable judg'd him
 ' unable to bear the Fatigue, by reason of his
 ' Weakness and secret Infirmities. I assure
 ' you, he proceeds, ' I have not so much
 ' reason to complain as you imagine, and
 ' that the time slips away very Quickly.
 ' The Week is no sooner begun, but I find
 ' my self at the end of it. When I am up,
 ' after having presented my Petitions to God,
 ' I read Six, Seven, or Eight Chapters of
 ' Holy Scripture; I make such Reflections
 ' and Observations thereon as I am able. I
 ' draw from this Divine Source, all the Con-
 ' solations which I stand in need of. God
 ' himself doth most plentifully furnish me
 ' with them, and with his precious Balm of
 ' *Gilead*, he gently anoints and supples all
 ' the Wounds which my Sufferings may
 ' make in my Heart.—All those Letters
 ' of which we give Extracts, are written with

his own Hand. 'The good Monsieur le
 ' Fevre, he proceeds, my dear Companion in
 ' Bonds, hath been taken a Month since out
 ' of the *Magnifique*, where he was very well,
 ' and was remov'd to *la Grand Royal*, where
 ' they put Fetters and two Chains on his
 ' Foot. This sad Condition did not long
 ' continue thus. A Gally-Slave belonging
 ' to our Gally, was the Day before Yester-
 ' day on Board the same Gally where he
 ' was, and inform'd me at his return, that
 ' he did not any longer wear his Chains,
 ' and Fetters but in the Night only. It
 ' would be a difficult Matter, rightly to fa-
 ' thom the Mystery of all those Changes and
 ' Alterations. *M. de Marolles* says nothing of
 ' it. Was it not that when those blessed Martyrs,
 ' had met with some sence of Humanity in the
 ' Gally wherein they were, and their Virtue
 ' had procur'd them some Compassion, then
 ' the zealous Missioner, always cruel, always
 ' implacable, caus'd them to be remov'd else-
 ' where, to try, if they could not at length
 ' meet with barbarous Officers, and fit to do
 ' the Work of Executioners? The Rigour per-
 ' haps was likewise augmented against these
 ' famous Confessors, when the Conferences
 ' had not succeeded to the Honour of the Mis-
 ' sioners. It seems that this was the Opinion
 ' of our Martyr, when he adds. 'I tell thee
 ' ingeniously my dear Child, that I was afraid
 ' that the end of the Conferences, which I had
 ' at

at the Bishop of *Marfeilles*, would cast me into
a very bad Condition. But my fears are
dissipated, and they are ended as well and
as happily as I could desire them. I have
therein follow'd the Advice of *St. Peter*;
I have thereat render'd a Reason with Mild-
ness, and Reverence of the Hope that is in me.
I made an end of those Affairs at the Sixth
Interview. I have had the Honour to dispute
more than once before that Illustrious Pre-
late; but the strongest Debate was, be-
tween a Divine come from *Paris*, and my
self. Last *Tuesday* the 7th day of this
Month, was the last time that I was there.
After having told this Almoner, that the
Answers which he made to my Proposi-
tions could not give me Satisfaction, we
parted good Friends. When I came down,
I desired to pay my Respects to the Bi-
shop, they told me that he was at Mass,
and that if I would stay for him, he would
not fail to return. I ask'd leave of one of
our Patrons who attended me, the which
he granted. I had the Honour to speak to
him, he caus'd me to come up into his
Chamber: We came thither, and several
Clergymen with us, and after having told
him that his Almoner and I had finish'd our
Conferences, I return'd him thanks for the
Goodness, and Charity which he expressed
towards me in this Rencontre; and I
assur'd him, that I should be always ready
to

‘ to acknowledge it. He answer’d me in the
‘ most obliging Manner in the World, telling
‘ me that he was sorry that he could not make
‘ me a Catholick, and that all that they
‘ were able to do, was to pray to God for
‘ me. At my departure he told me, that
‘ he would willingly serve me if Opportu-
‘ nity should Offer. I believe that it will
‘ please you very much to hear this little
‘ Account.

XX. I shall not make any Difficulty to
to discover the pretty Confidences, where-
with he entertain’d his Wife in her forlorn
Estate, notwithstanding that, he desires her
to communicate his Letter to no body. He
gives her an Account of the little Respects
which he receiv’d, but it is easy to discover
through this little Account, that he enters
upon it, with a Design to allay by all manner of
means, the trouble of a Wife overwhelm’d
with Grief. The Greatness of his Soul, who
making his Duty his principal Care, knew
how in other Matters to accommodate him-
self without Difficulty, to his sorrowful Con-
dition. My Paper is full (saith he to her)
and I find that I have yet a long Story to
tell you; ‘ I am lodg’d in of one the Extremi-
‘ ties of the Gally, which is call’d the Prow
‘ or Beak, in a little Cabbin, which is about
‘ Seven or Eight Foot Square. Its Ceiling
‘ is so high, that I cannot stand upright in it.
‘ We

We generally lie Four of us therein, two *Gallerians* and two Slaves. I commonly boil the Pot twice or thrice a Week, in which is put Five Quarters of a Pound of Mutton. This does not make a full Pound of our Country Weight. There is but little Beef here, and almost no Veal. The *Gallerian* and I eat together, tho' I alone pay for it, but he does me service enough for it otherways. The Bread is dear here, I have sometimes eat of the King's.—As to the rest of the Food that which the King allows the Gally-Slaves, is always, and for the whole Day a good half Porringer full of Beans dressed in Oil. I eat none at all of it, so my usual Food is Bread, with which I have of late eat a few dry'd Raisins, a Pound of which cost me 18 deniers, and that serves me for three or four Meals.—The Wines here are so Gross, that they breed very much Gravel. I lie upon a Mattress of a Gally which they call *Strapontin*. It is made of three or four old Coats which are brought hither. I had it from a *Gallerian* belonging to my Bench, who went off with the first Embarquement for *America*; it cost me four Sols and a half. I have about a Month since begun to lie undrest, and in Sheets. If the cold which we feel doth very much encrease, I will again lie in my Cloaths. They have lent me a Quilt, which together with my great Coat, serve me for a
Coverlet

' Coverlet. I have bought Coals which are
 ' very dear, and I make a little Fire in our
 ' Apartment. Our Officers come to warm
 ' themselves, and talk with me at my Fire,
 ' I mean those who have the Command of
 ' the *Gallerians*, and I always receive Civi-
 ' lity enough from them. They denied en-
 ' trance into our Gally to some Officers of other
 ' Gallies who came to see me. Would not
 one imagine that Monsieur de Marolles was
 a Prisoner of State, to whom they might have
 communicated some secret of Importance?
 But who will not admire to see the Zealous
 Persecutours, so Circumspect with respect to
 those whom they Persecute? They must of
 necessity mistrust the goodness of their cause
 since the Voice, and Discourse of the Confessors,
 and Martyrs is so formidable to them. The
 Inquisition leads them with the Gag in their
 Mouths, when it celebrates that Tragical Pro-
 cession of its *Act of Faith*; And in *France* they
 beat upon Drums, to hinder the People from
 hearing the Words of the Faithful which they
 lead to Punishment. Cruel Religion! Bar-
 barous Piety! Thy Language, thy Carriage
 makes thee sufficiently known to all those
 who are persuaded there is a God, who
 calls Men to his Knowledge to save them.

Let us hear the latter part of our Martyrs
 Letter. ' The Second Embarquement for
 ' *America* is made: But I believe that the
 ' Vessel is yet in the Port. They have ap-
 ' parently

parently laid aside the thoughts of sending me thither. There arriv'd here a Chain of 150 Men, the beginning of last Month, without reckoning 33 who died by the way. Mr *Garnier* is one of this number with a Nephew of Mr. *Varnier*, Doctor of Physick, these two came from *Vitry* in France. Mr. *Ghanguinon de Vassy* and his Brother-in-Law, he went by the name of *Chemet*. There were seven or eight of them Protestants. The four first are in the Hospital. I divert my self after my Morning and Evening Acts of Piety and Devotion, either with *Algebra* or *Geometry*. I have been told that there is in this City, a Man who pretends to *Algebra*, if this be so, we may teach each other something, but he is gone Five or Six Weeks since to *Paris*.— Let not any Person whosoever see this Letter, because of all the Trifles which are in it, with which I was oblig'd to satisfy you.

XXI. It hath been heretofore observed that Mr. *Le Fevre* was more rigorously handled, after the Disputes about Religion which he had at the Bishop of *Marfeilles*. It was the Sentiment of Mr. *de Marolles*, concluding it from the Civility of the Bishop, that nothing more grievous would happen to him: Notwithstanding about Six Weeks after his Conferences, he was taken out of the Gallies to be shut up in a kind of Dungeon, which was made

made purposely for him in the Citadel of *Marseilles*. It is highly probable that these Orders came down from the Court upon the Report of this Ecclesiastick of *Paris*, of which he makes mention in his Letter: For it must be observed that all the different Persecutions, all the Augmentations, and additions to the pains of our Martyr, were done by express Orders from the Court. He had made such a noise in the World, that they endeavour'd at *Versailles* to triumph over his patience.

The World will doubtless be very glad to know the labours of this Holy Man, upon this last Theater, where he maintain'd the Conflict for the space of Six Years against Nakedness, Hunger, Cold and Darkness. He wrote to his Wife a Letter dated the 25th of *October* 1687. He speaks under the name of a third Person, but to my knowlege it is Written with his own Hand. One may conclude from the date of this Letter, with what severity he was handled, and with what Straitness and Vigilancy he was kept, because he could not let any one hear from him till Seven Months after he was Shut up.

' You desire Madam (saith he to her) to
' hear from your Husband. This is what
' we learn from the Report of the City. The
' 12th of last *February* he was taken out of the
' Gally, and put into the Citadel. He is
' thrust into a little Room, which serv'd for a
' Soldier's

‘ Soldier’s Lodge. But they have made
 ‘ such an Alteration therein, that the most
 ‘ of the Light that is there comes in by the
 ‘ Chimney. The King allows him five *Sols*
 ‘ a day for his Subsistence, he lives upon that;
 ‘ he is committed to the custody of the Major,
 ‘ who the better to secure him places a Senti-
 ‘ nel Day, and Night at the out Gate of his
 ‘ Chamber, and another at the top of his
 ‘ Chimney. They say that he is not griev’d
 ‘ at it, but doth very patiently suffer his
 ‘ Affliction. — This is what we learn from
 ‘ the Report of this City. Be not afflicted
 ‘ at his Condition, he is endu’d with con-
 ‘ stancy enough to put him above all. We
 ‘ are all more apt to complain than he, and
 ‘ we have great reason to say with *David*.

O Lord, How Long ———
How long, O God of Hostes.

‘ Farewel Madam. I recommended both
 ‘ your self and Family to the Grace and Mer-
 ‘ cy of the Lord.

‘ Be pleas’d to pardon me if I do not tell
 ‘ you my Name. I am no less your Ser-
 vant.

XXII. I have met with no Letter of the
 three following Years, but we see by those
 which he Wrote in the Year 1691. 1692.
 into what Abyss of Misery they cast and con-
 fin’d

fin'd him, and how great was the Strength of his Faith and Hope. He comforted his Companions in Service and Affliction, and assured them of the Fidelity which he was resolv'd to keep to his Saviour. I find a note without date, which is Written with a Trembling Hand, but is the Hand of our Martyr. It is an Answer to another Confessor, who had written to him, wherein he tells him.

‘ I know not how to Express to you,
‘ my most honoured and dear Friend, how
‘ agreeable were the things which you have,
‘ and do still communicate unto me. You have
‘ fully satisfied my Desires. I praise God that
‘ he hath heard the Prayers, which I offer'd up
‘ for your Reestablishment. I beseech him with
‘ all the Powers of my Soul, that he would
‘ carefully preserve you, both for your own,
‘ and for the sake of those, to whom you
‘ afford great Consolation. It was not with-
‘ out a great sence of Grief and Sorrow,
‘ that I heard of all that you suffer, and
‘ our Brethren with you. Let us all com-
‘ fort our selves with the cause of our Suf-
‘ ferings. Let us always fix our Eyes upon
‘ the Recompences, which God reserves for
‘ us. Let us assure our selves that all that
‘ we suffer is a certain Sign, that our Names
‘ are written in the Book of Life. Let us
‘ count it all our Happiness, that God doth
‘ not think us unworthy to suffer for his
‘ Name.

Name. I have not time to say more now, therefore wait always patiently.

I am sorry that they have given themselves the Trouble, to procure a Pension for me. Write to them that they trouble themselves no more about it: I am contented to live on Bread and Water.

They had made it their endeavours to procure him some Relief, but they were unsuccessful, by reason of the cruel Severity of those, who had the Management of him. This is what he tells us in a Letter of the 31st of *August* 1691, which he wrote to his Friend. I confess with you that Monsieur *le Fevre* is an Excellent Man; he writes like a compleat Divine, and that which he is to be most esteem'd for, is that he practises what he says; May the Lord Bless, Preserve, and Strengthen both your self and him, and this will afford me great and singular Consolation. I thank you both for the Encouragements which you give me: The Lord will give me Grace to profit thereby. Do not turn your Eyes upon me, but regard yourselves, and the rest of our Brethren, and it will be there that you will find Occasion to bless the Lord. Assure them all that I daily pour out my Soul before God several times a Day, to procure for them the Succour and Assistance, which they stand in need of. To come to the Question which you so earnestly put to me concerning my

H

Nourish-

‘ Nourishment; I acquiesce and content my
‘ self with every thing, and I had not oppos’d
‘ it, but because I know I have to do with
‘ a Major, who gets me my Food, who will
‘ pocket the Money which shall be given,
‘ and will always treat me very ill. Tho’ I
‘ should have my Diet from the Ordinary,
‘ it would be the same Thing. I have al-
‘ ready pass’d through their Hands. Let the
‘ Lord preserve, and fill with his Favours
‘ and Blessings all those Holy Souls, who in-
‘ terest themselves in my behalf. If I ever
‘ have the Opportunity to answer you again,
‘ it shall be in a more ample manner than I
‘ have at present done, when I did it preci-
‘ pitately, and without well considering what
‘ things I was to answer to. My Lamp gives
‘ but little Light, my Eyes fail me, I make
‘ use of broken Spectacles: All this is not
‘ proper to dispatch Business. It appear’d by
‘ some Letters, that our Martyr would not
‘ meddle with any great Sum of Money, for
‘ fear it should be thought, that his Design
‘ was to corrupt his Guards therewith.

‘ We likewise see by others, the Strictness
‘ with which they kept him, to hinder
‘ him from receiving any Letter from
‘ his Friends, or sending any News to them
‘ concerning himself. But of this we see e-
‘ nough in a letter written with his own Hand,
‘ the 6th and 16th of *December* 1691, to make
‘ us on the one Hand groan with Horror, to
‘ behold

behold the Condition to which this Holy Man was reduc'd; and on the other, to admire his Patience, and Confidence in his God. This Letter is written to his Wife, whom he chides, for troubling her self at his Condition to that Degree, as to impair her Health.

' It is not above two Hours ago, my dear Heart, that I receiv'd a Letter, which gives me more Sorrow than Joy. I receiv'd it when I was in the midst of my offering up my Evening Sacrifice to God on the Sabbath Day. Thou believest that I hide the Condition and Place in which I am, from thee: But I have much more Reason to believe, that thou dost conceal thine from me: And I know that my Judgment is but too true, by what you confests to me of it. That which grieves me is, that you make me an Occasion of your Indisposition. If it is I that put the Sword to your Heart, then do I very innocently stab my self. My Spirit, my Heart is too deeply engaged to thee, not to be sensibly affected with the Evil which thou sufferest. Be not disturb'd at this new Cross which God lays upon me by thy means: Do not fear that it will prejudice my Health, I will bear it like a Christian, and always with the Submission which I owe to the Orders of my God and Father, full of Tendernefs and Compassion towards me. Imitate me in that, my dear and well beloved Widow,

and not in the many Failings which you have known in me. Love me always tenderly as thou hast done, but let this Love which I desire of you, be always regulated by Divine Love, as that which I have for thee is never separated from it. Altho' I have great Reason to bless my self for thee, and altho' I daily pour out my Soul in Praises to God, for the singular Favour, which he hath done me, in joining me to so Christian a Wife, (for thou hast contributed very much to the moderating of my Sufferings, by saving thy self, and our dear Family from the Deluge of this Age) Yet I always fear'd that you did not receive with Submission enough the Affliction, by which it pleases God to prove us. Let us imitate *Eli*, and say with him in all our Sufferings, *it is the Lord, let him do what seemeth him Good*. What Reason have you to fear least evil should befall me? Dost thou question the Omnipotency of God? Oughtest thou to imagine that God would delete me at last, after several Years miraculous Preservation of me, tho' I should lose my Life, to preserve my Fidelity which I owe to my Saviour. Do not think that that is the way to lose it, it is on the contrary the true way to save it. *He* (we are told by Jesus Christ) *who will save his Life shall lose it, but he that will lose it for my sake, shall save it*. Remember in order to give thee

thee more Confidence in the Goodness of
God that

The Angels have pitch'd.—

After some such like Exhortations, he gives her an Account of his Miseries in these Words. ' I must at present satisfie thy Curiosity. I have so many things to tell thee thereupon, that I cannot tell thee them without disguise, and without an imaginary and borrowed Name. May the Lord who favours us in so eminent and miraculous a manner, grant, if it be his Pleasure, that no Inconvenience may happen thereupon. But I desire of thee beforehand, that thou wilt not make it a subject of Affliction, but that you would take Occasion thereby to bless the Lord. The Place in which I am, serv'd formerly for a Lodging for Soldiers: But since that, they have converted it into a Dungeon; they have made so much Alteration therein, that there doth not so much Light come in at present, as to hinder me by Day, from running myself against the Walls. After I had been there three Weeks, I was assaulted with so many Inconveniencies, that I thought I could not live there Four Months to an End: And it will be Five Years the 11th of next February, that God doth preserve me therein. About the Fifteenth of October in the first

Year, God who never sends me Evils but for my Good, afflicted me with a painful Defluxion, which fell in the Elbow of my right Arm and Shoulder. I could not undress my self, I spent the Night sometimes upon my Bed, sometimes walking backwards and forwards in my usual Darkness. I set my self to reflect upon the Occasion of my Disease, concluded that it did proceed from the Cold and Moistness of Winter, and that to remedy it, I must drink my Wine pure and unmix'd, which I did for two Days following. At length perceiving my Pains to encrease, I took the contrary Course and drank Water: And finding my self well after it, I have ever since continued it. The Defluxion which I was just now speaking of, was so bad, that I felt it for near a Year. The Lord hath try'd me with several other Inconveniencies, but he hath deliver'd me out of them all. I forgot to tell thee, my Dear, to give thee a compleat Description of my little Sanctuary, that it is Ten of my Feet in Length, and Twelve in Breadth. All my Goods is a Bed from the Hospital, which was brought there about Five or Six Months before my Entrance therein. I lie upon one of the Hospital Quilts, with a Straw-bed under it, and in this respect I am much better than in the Gally. This is the Fourth Winter which I have spent there

there almost without Fire. The First of these Four I had none at all. The Second they began to give me some the Twenty Eight of *January*, and took it away from me before *February* was out. The Third they gave me some for about Fourteen or Fifteen Days. I have not yet seen any this Winter, and I will not ask for any at all. The Major might give me some if he would, for he hath Money of mine, but he will not give me a *double* of it. I have sensibly felt the Cold, Nakedness, and Hunger: But all this I thank God is passed and gone. I have lived on Five *Sols* a Day, which is the Subsistence which the King hath appointed for me. I was at first fed by an Ordinary, which treated me very well for my Five *Sols*. But another which succeeded him, fed me for the space of Five Months, and scotch'd me off daily Three *Sols* in my Food. The Major at length undertook to feed me in his Turn, which he did at first very well, but at length he left off to do well. He opens my Dungeon but once a Day, and hath caus'd my Dinner several times to be brought, at Nine, Ten, and Eleven a Clock at Night, and I did not receive any Bread from him once for the space of Three Days, and at other times twice in Twenty-four Hours. Let not so many Miseries afflict thee, my Dear. Consider as I have done, that this Diet was

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appointed

appointed me by the Sovereign Physician of my Body and Soul, to whom I have resign'd my self, and that he would not have appointed it, if he had not judg'd it necessary. It is by this means, and the sparing manner after which I have liv'd for all this present Year, that God hath preserv'd me in Life and Health. Beware therefore of falling into regret, whereas you ought to bless God for his merciful Conduct towards me. I have just told you that I have suffer'd Nakedness, I have been almost a Year without Shirts, my Cloaths are more torn and ragged, than those of the poorest Beggars, which stand at the Church Doors. I have gone Bare-foot till the Fifteenth of *December*, I say Bare-foot, for I have had Stockens which had no Feet, and a pair of Old-Shoes unsew'd on both Sides, and bored through the Soals. An Intendant who came into this City Three Years ago, saw me in this magnificent Dress, and tho' he promised me much, yet he left me Ten Months in this Condition, at the end of which, God rais'd me up Succour, which there was no room to expect. He put it into the Heart of a charitable and pious Person, the Almoner of the Citadel to visit me; this without doubt was done, with the Agreement of the King's Lieutenant, who is likewise very Charitable. And having seen me in the sorrowful

Condition

Condition in which I was, he went out immediately to fetch me some of his Linnen, but I hinder'd him. But at length he did solicit so well for me, that he procur'd me a whole Gally-Slaves Suit, and oblig'd the Major to buy me a pair of Shooes, and a close pair of Breeches out of my own Money. So that by the Care of this good Person, I am better cloathed than I have ever been in all my Captivity. He procur'd me likewise a most notable Advantage, which is that ever since this Year and a half, the King's Lieutenant gives me every Day a Lamp full of Oil, which gives me Light for Six, Seven, and Eight Hours. This gives me Opportunity to read the Holy Scripture more than I did before. They gave me but a little Candle for a *Liard* a Day. I believe that this is enough to satisfie thy Curiosity. I must further add that I have been for these Five or Six Months, troubled with an Oppression of the Lungs, which almost took away my Breath. I have likewise been troubled with Giddiness, and have fallen down so as to break my Head. This Giddiness I impute to the want of Food. But I am now by the Grace of God in more perfect Health, than I have been these Forty Years. I speak, my Dear, sincerely as in the Presence of God. It is Two or Three Months that they give me regularly Three little Loaves, and

‘ and often Soop, since which time my Head
‘ is almost settled, and I sleep much better,
‘ and my Giddiness is almost over. After
‘ the comfortable News which I tell you,
‘ think no more but to rejoice at it, and to
‘ praise God for it, and labour after thy
‘ Health which shall always be mine. This
‘ I conjure you in the Name of God, and
‘ let not your Suspensions any more trouble
‘ the Rest and Satisfaction, which I find in
‘ the Possession of my God.

XXIII. That Major of the Cittadel, from whom our Martyr receiv’d such ill Treatment is called *Lambert*. He cannot alledge the King’s Orders in excuse. He was not commanded to be sure to keep back his Money, to make his Advantage out of the King’s Five *Sols*, not to send him his Dinner till Ten a Clock at Night, and to let his Cloaths rot upon the Body of his Prisoner, and to refuse him Fire in the Winter. However rigorous the Orders might be, one might execute them like an honest Man, or like an Executioner. One may likewise judge of it by a Letter of our Martyr written on the First Day of the Year 1692, to one of his Companions in Affliction. After having acquainted him with the Situation of his Soul, and assur’d him, that through the Grace of God, Flesh and Blood had never harrassed him, to yield to any of their pernicious

nicious Counsels; He gives him an account
 of his little Necessities, and says, ' I entreat
 ' you with my usual Boldness, to buy me
 ' if you can, for Three *Sols* and a half, some
 ' Thread which is not dyed, to mend my
 ' Linnen, and as much brown Thread for
 ' my Breeches and other Cloaths, and to
 ' cause the whole to be bound up into Two
 ' Bottoms. That will be enough to serve
 ' me the Remainder of my Days. It is a-
 ' bove Six Weeks since the Serjeants have
 ' ask'd the Major every Day for some
 ' for me, without ever obtaining any.
 ' Thus do I fare in all things with him. He
 ' has for these Three Months, refus'd to get
 ' my Linen washed. Must he not be both
 barbarous and cruel, to use him after this
 manner.

XXIV. In the Following Letter may be seen
 how those two famous Confessors do comfort
 and encourage each other. *M. de Marolles* tells
 ' his Friend. ' You speak just to my Mind, my
 ' dear Brother, when you say that we alone
 ' shall be the Persons, whom the King will not
 ' make to feel the Effects of his Clemency.
 ' We are brought upon the Stage in order
 ' to strike a Terror into the whole King-
 ' dom, and upon whom must fall that Ven-
 ' geance, which the King makes those to
 ' feel, who do not acquiesce, and submit to
 ' his Orders. But if we have had the Mis-
 ' fortune to disobey our great Monarch, let
 ' this

‘ this be our comfort that we did it out of
‘ an indispenſible neceſſity to which we were
‘ reduc’d, of diſobeying him. We have pre-
‘ ferred the Obedience which we owe to the
‘ Divine, to that which we owe to Human
‘ Maſteſty. This is the laudable Crime for
‘ which we ſuffer ſo many miſeries.—Let
‘ us always fix our Eyes upon the glorious
‘ Recompences, which God reſerves in Hea-
‘ ven for us, for that very crime for which the
‘ God of this World will perhaps never for-
‘ give us. Let us wait the Will of the Lord,
‘ and be always faithful to him. It muſt be
obſerv’d that in this Letter, there are certain
proofs that ſome of our Martyrs Letters had
been Communicated to the King.

XXV. He wrote again to his Wife on the
24th of *March* 1692. and acquaints her with
the ſole trouble that hath afflicted him during
the whole time of his Captivity. He begins
with his joy that her Letter of the 16th of *De-*
cember had been delivered to him; After which
he advertiſ’d her that the pleaſure of this
Correſpondence might be interrupted, and
that ſhe muſt prepare her ſelf for it. At length
he tells her; ‘ The Chriſtian manner in which,
‘ my dear Wife, you receiv’d the Account of
‘ my Sufferings, engages me to hide nothing
‘ thereof from you. All that you know
‘ is but very little in compariſon of what
‘ I am agoing to tell you. I know very
‘ well that I cannot perform what I propoſe to
‘ my

my self, without making on open confession of my Infirmities, and the narrowness of my Spirit: But I have always been sincere, and will continue so to the end. I will endeavour to make my self pass for no other than for a Man of very common Endowments. When I was taken out of the Gally and brought hither, I found at first a great deal of Pleasure in this Change. My Ears were no longer offended with the horrid and Blasphemous Sounds, with which those places continually echo'd. I had the Liberty to sing at every turn the praises of my God. I could prostrate my self before him as often as I pleas'd. Moreover I was discharg'd from that uneasie Chain, which was infinitely more troublesome to me than that of Thirty Pounds weight which you saw me carry. But notwithstanding all these troubles, the Lord who had a mind to make me experience his Succour and Assistance in a rare and extraordinary, manere suffer'd me to fall into a Terrible Tryal. The solitude and perpetual Darknes in which I spent my Days presented my narrow Soul with such a frightful and terrifying Idea, that they made a very fatal Impression thereon. It was fill'd with a Million of false and vain Imaginations which did very often transport it into deliriums and idle Fancies, which lasted sometimes for the space of two whole hours. My Prayers
were

‘ were no remedy against this evil. God was
‘ pleas’d that it should continue for some
‘ Months. I was plung’d into a profound
‘ Abyſs of Affliction. When I conſider’d to-
‘ gether with this ſorrowful Condition my
‘ little Bodily reſt, I concluded from thence
‘ that it was the high road to Diſtraction,
‘ and that I ſhould never eſcape falling into
‘ it. I inceſſantly implored the Succours of
‘ my God. I beg’d of him, that he would ne-
‘ ver ſuffer mine Enemies to triumph over me
‘ and my Sufferings in ſo Sorrowful a man-
‘ ner as that was. At length after much
‘ Prayer, Sighs and Tears, the God of my
‘ Deliverance heard my Petitions, and after ſo
‘ many Tempeſts ſent a perfect Calm and
‘ Serenity. He diſſipated all theſe Illuſions
‘ which gave Me ſo much Trouble. After
‘ having deliver’d me out of ſo ſore a Tryal,
‘ never have any doubt, my Deareſt Wife,
‘ that God will not deliver me out of all
‘ others in general, do not therefore diſquiet
‘ your ſelf any more about me. Hope al-
‘ ways in the Goodneſs of God, and your
‘ hopes ſhall not be in Vain. I ought not in
‘ my opinion to forget to take notice of a con-
‘ ſiderable Circumſtance which tends to the
‘ Glory of God. The Duration of ſo great
‘ a Temptation was in my opinion the pro-
‘ per time for the Old Serpent to endeavour to
‘ caſt me into Rebellion and Infidelity. But
‘ God always kept him in ſo profound a Si-
‘ lence,

lence, that he never once offer'd to infest me
with any of his pernicious Counsels, and I ne-
ver felt the least Inclination to Revolt. Ever
since these Sorrowful days God hath always
filled my Heart with Joy. I possess my
Soul in patience. He makes the days of my
Affliction speedily to pass away. I have no
sooner begun them but I find my self at
the end of them. With the Bread and
Water of Affliction, which with he tries
me, he doth afford me continually most
delicious repasts.

XXVI. This is the Last Letter of this Blef-
sed Martyr which hath been put into my
Hands. We must believe that they doubled
the Strictness with which they kept him, to
deprive him of this Consolation. We are
likewise inform'd by the Letter of a Faithful
Confessor who was on Board the Gallies, and
who hath always run all Hazards, to do our
Martyr all the Services that he could, that
the extream weakness of his Body and Eyes
hinder'd him from Reading and Writing, a
Month or two before his Death. Which
happen'd on the 17th of *June*, in the Year
1692. and he was buried by Turks in the
same place where those Infidels were buried.
There is an Extract of a Letter written from
Marseilles of the 20th of *June* 1692. which says,
The Subject of this present, is chiefly to
acquaint you with the Death of Monsieur
de

' *de Marolles*, that famous Confessour of Christ
 ' who hath been so long shut up in a Dun-
 ' geon in the great Cittadel, where they
 ' have made him to suffer very much. He
 ' was pressed to the last to change his Religi-
 ' on, but he hath always persever'd in his
 ' own. He died the Day before Yesterday,
 ' being buried by Turks among the Turks.
 ' They must make an end as they had begun.
 ' Thus is he out of his Misery, and crown'd
 ' with Glory in *Abraham's* Bosom. We ought
 ' to desire to end our days as holily as he did,
 ' who died a true Martyr with great Con-
 ' stancy and Resignation. Thus shall he en-
 ' joy an eternal Recompence, whereas his
 ' Persecutors shall have a great Account to
 ' give to the Sovereign Judge. I pass by
 other Circumstances for fear of discovering
 the Author of this Letter, who is perhaps a
 Roman Catholick, smitten with the Suffer-
 ings of our Martyr. ' If you do not know
 ' Monsieur *de Marolles* Relations, communi-
 ' cate if you please what I write to you to Mr.
 ' *Bernard*, who hath sometimes asked me about
 ' him. May God comfort the Afflicted who
 ' ought to be glad to hear that he is at rest.
 ' He had nothing to hope for but sufferings in
 ' this World.

There is still another Letter of the 20th of
June written to his Wife, by that Generous
 Confessour who was on Board the Gallies,
 and who render'd our Martyr all manner of
 Services

Services and Consolations, as doth appear by the Answers which Monsieur *de Marolles* return'd to his Letters. He saith among other things, that this dear Martyr of the Lord resign'd his Spirit into the Hands of his Father on the 17th day of the present Month, and was the next day laid in his last Grave by Six Turks, as it is the custom here to Bury those who die faithful to their Saviour. I cannot, he proceeds, give you an exact Account of his last Hours, nor his last Words. But I will tell you in a few Words that which hath been known. You have already learn'd by the Letters of this Dear Martyr, that after having groan'd for some time under Irons, he was remov'd to a Dungeon dreadful for its Obscurity, and much more so for it's Stench. You know that they fed him but very ill there, and that he often labour'd under Hunger, not having enough even of Bread and Water, which was his common Diet. This great Austerity made him very weak, and flung him into great Vertigoes, so that he fell down about two Months since with very Weakness, and dash'd his Head against the Wall in which he made several Wounds. He hath been continually languishing ever since that Moment, and his Life hath been nothing else but a living Death. Those who had the Management of him, were insensible of all his Pains, excepting that for these Six Weeks past, they gave

I him

him a little better, and a little greater quantity of Victuals. But his Body was weakned, and his Nature brought so low, that it could not recover its Strength. This faithful Servant of the Lord had almost lost his Sight about a Month since: And altho' I had sent him your last Letters, he could neither read them nor return any Answer. He likewise return'd me those which I from time to time wrote to him. He was forc't to be contented with hearing by Word of Mouth from me, and caus'd me to be told that he Recommended himself to the Prayers of his good Friend, and that he thought of nothing else but his Departure. God hath at length dispos'd of him, and he shall return to us no more.—He hath gone through the most cruel Torments which Inhumanity in its utmost extent could Inflict; but yet God hath never suffer'd them to make a Prize of his Innocence.—I must tell you for your Consolation, that from the time that they saw this dear Martyr begin to grow weak and decay, he was often visited by Doctors of the contrary Communion; but this firm and immoveable Servant of God was not mov'd by their Visits. He heard without trouble that which he reject'd, and did not return railing for railing. He blest his Enemies to the last. His Glory will never be blotted out neither in Heaven nor in the Earth.

XXVII. Let us follow the Thoughts of this Confessour of the Truth, and say with him, that the Glory of Monsieur *de Marolles* will never be extinguish'd in the eyes of God or Men. One may without Exaggeration say that he was one of the most famous Martyrs that the Church ever knew. He hath undergone all the most Formidable Afflictions that the World, that the Fury of Persecution could Invent. He hath sustain'd every thing which was able to shock Humane Nature! But he sustain'd it like that House built upon a Rock which Jesus Christ speaks of in the Gospel, which the most violent Storms could not overthrow. He seemed to be engaged to the World by the strongest bonds of Flesh and Blood; He had an Estate, he had a Wife and Children who were dear to him. How often have they laid before him by flattering promises, the Advantages of the World, since such great and frequent efforts were made to Triumph over his Fidelity? They could not say that a morose and conceited Humour had produced any thing like Obstinacy in his Soul. His Constancy was well founded, it was enlightned and grounded upon good Reasons. He always gave a reason of his Hope with Modesty, this is a Testimony, which all the Doctors who have had any Conference with him cannot refuse to give him. One Year on Board the Gallies, five

Years in a Dungeon, perplex'd with Darkness, and Stench, always expos'd to Cold, Nakedness and Hunger! Imagination it self cannot without Horror, form a just Idea of all those Sufferings.

Notwithstanding this Blessed Martyr learns us, that during the whole time of so tedious and dreadful a Combat, in which he was besieg'd by all the horrors of this Life, in which the World presented him with its Riches and Honours; this Soul faithful to his God, always kept his Flesh in a respectful silence to the Adorable Providence of that Great God, who would be Glorified in his Afflictions. What a Treasure of Consolation and Instruction would it be to all the Faithful, if we had the Thoughts, the Meditations, the Prayers, the private conferences of this Holy Soul with his God, during those Five Years in which his Body lay *Baried in the deep Mire*, to speak in the language of the Royal Prophet.

But since we cannot have an Account of the Effects which this eminent Faith produced, we ought to make many useful and salutary Reflections upon so famous an Example. Those Libertines who despise Piety, and ridicule its promises, ought to tremble and stand in awe of the Judgments of God. They believe neither Heaven nor Hell, nor the Resurrection, nor Life Eternal. What assurance have they of this Annihilation, which

which should make them expect Death with such a Brutal Security, as if they had certain Demonstrations of this pretended future Annihilation? Our Martyr was endued with a solid Judgment, a piercing Spirit; he was enlightened, and was a good Philosopher. He had time often to reflect upon Eternity: And the reward appear'd to him so certain, that his Hope gave him the Victory over all the most dreadful Evils which were able to shake and stagger the Heart of Mankind. Such a steady, such an unshaken Fidelity wants but very little of being as forcible and convincing as the Testimony of a Soul, which had already enjoy'd the Blessed Vision of God.

This Martyr should likewise awaken those Christians lulled a Sleep in Error, who flatter themselves that they are not liable to those Penalties, with which Jesus Christ has threatned those who shall deny him before Men, because they have not abjur'd the Gospel to receive the *Alcoran*. Our Martyr being convinc'd of the Truth, which God had made known unto him, was persuaded, that the Fidelity which God expected from him, oblig'd him, not to suffer the Truth by any means to be prejudic'd, nor any breach to be made in his Faith. He would preserve it pure and inviolable, as he had received it from his God.

He

He likewise learns those sluggish Christians, who live in the World as the rest of Men do, contented with performing the exterior Service which Religion prescribes; our Martyr, I say, learns them to work out their Salvation with an Holy Fear. For if we must be faithful to him when he calls us to suffering, we do not owe him less Obedience in the things which he commands us to do, and which the Gospel requires of us.

His Example likewise instructs us to put our Trust in God, in the most sorrowful Conjunctions of this Life. Did we but know his secret Soliloquies, how often should we find him Strengthening, and Comforting himself with those Words of his Saviour, *Let not your Heart be troubled, and be not fearful; ye believe in God, believe also in me.* And with those of his Apostle. *I know whom I have believed, and I am persuaded, that he is able to keep that which I have committed unto him, in so much that neither Death nor Life, shall ever separate me from the Love which God hath shew'd me in Christ Jesus. If God is for us who shall be against us.*

Lastly, This cruel Inhumanity with which our Martyr was so long persecuted, ought to give us just Ideas of the Romish Religion. For where Truth is, there also must Humanity and Charity of necessity be. By Consequence a Religion which ends Disputes by
Fire

Fire and Faggot, cannot, without Dispute, have any share in the salutary Truths which Jesus Christ delivered, nor that Spirit of the Gospel, which is a Spirit of Mildness, which *doth good to all Men, but especially to those of the Household of Faith.*

God grant that those of this Communion who sincerely seek to work out their Salvation, may seriously think thereupon, and that the sight of so much Violence and Barbarity, which this Religion inspires and exercises; that the Voice and Groans of so many afflicted Persons, because they would not betray their Conscience, may rouse them out of their stupidity to read the Word of God, that they may search out the Truth therein, and openly profess it after they have found it, in giving Glory to God. *Amen.*

F I N I S.

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PROPOSALS.

FOR the Printing a Collection of the most Authentic and Valuable Accounts, and those for the greatest part now very scarce, of the P E R S E C U T I O N S, MASSACRES, and I N Q U I S I T I O N S, carried on by the Church of Rome, more especially of latter Years, in the several Parts of Christendom. The Reason whereof is briefly as follows.

First, *As Supplemental to the Book of Martyrs, to preserve, and the better to make known, Memoirs, which are so considerable for the Improvement of that most useful Part of Church History, MARTYROLOGY.* And, indeed, as to the Preservation of such Accounts, the Collector has great Reason to suspect, That many of this Kind, soon after they were Publish'd, have been bought up, or by some Means suppress'd, by the *Romish* Emissaries among us, (of whom, God knows, we have too many) to prevent their own Disgrace, and that Horror which must needs arise in the Minds of Men upon the Reading such Barbarous Proceedings of their Church, against those of the Reform'd Religion; And, As to

the *making them better known*, it may be farther observ'd, That those which come to our Hands, however Valuable in themselves, being but small Pamphlets, and usually Printed upon sorry Paper, have scarce the Regard paid to them, which is commonly given to a pauntry News-Paper. And whereas smaller Pieces, relating to other Matters, are now daily Collected and Reprinted in larger Volumes, in order to retrieve them from Obscurity, and prevent their being quite lost; it is hop'd that Memoirs, which relate to one of the most important Subjects in the World, *The Conflicts and the Sufferings of the Church of God*, may be thought to deserve the like, if not greater Encouragement.

Secondly, *A more Ample and Extensive Notice of our Poor Distressed Brethrens Sufferings is design'd for the Edification of the Protestant Reader, whilst he beholds and considers the Patience wherewith God has endued his Servants, during their Sufferings in his Cause.* It would be too large a Field of Discourse for this Place, to shew how this kind of History tends to the greater Edification of the Pious Reader. And it may be sufficient here to Appeal to the Experience of those who have been Conversant in these sort of Writings, whether Example, always more powerful than Precept, does, when set in any other Light, so powerfully operate upon the Will and Affections, to the Mortification of our Lusts, the Contempt of the World, and the Love of God and our Brethren

then, as when plac'd in this View. And indeed therefore.

Thirdly, and more particularly, *One Main Design herein is, to kindle in Mens Hearts the greatest Love to our Protestant Brethren Abroad, to whom God has given it as a Privilege to suffer for his Name's sake.* And if through want of Information concerning the Glorious Conflicts of Innumerable Confessors and Martyrs of this last Age (whose Conflicts, I am confident will be made appear by this Undertaking, to have been greater, and their Sufferings sorer, more Artificial, and more Various, under one single Persecutor still alive, than the Primitive Church endur'd under the Ten famous Persecutions in a Series of Three Hundred Years) If, I say, for want of sufficient Information, there be in any of us too much of Narrowness towards them, I am fully persuaded, that upon the Perusal of these Accounts, their Souls will be more enlarged to embrace them. And consonantly to that End,

Fourthly, *This Collection is undertaken, in order to extend our Charity towards them, whenever, or whencesoever they fly to us for Refuge.* It may be reckon'd in some respects a Privilege to them, to whom it has been given to suffer for the Name of Christ. But then in others, *it is better to give than to receive.* And may we ever maintain it as the Glory of our Church and Nation, to be a Safe and Comfortable Refuge to Persecuted and Oppressed Strangers. It may procure us, thro' the Merits of Christ, a Sta-

tion in the Heavenly Mansions, something near to that of the *Glorious Company of the Apostles, the goodly Fellowship of the Prophets, and the Noble Army of Martyrs.* And,

Fifthly, *This is intended to increase our Gratitude to, and Sense of the Goodness of God, in his wonderful Deliverances of us from the like Oppressions and Desolations.* It is to be hoped, that there are comparatively but few Protestants, who do not esteem our several Deliverances from Popish Tyranny and Slavery, to have been very great Blessings; If there are many, let them but peruse the intended Collection, and I cannot but think they will be of another Mind, to their own, and the Nation's Quiet. Nor indeed must it be dissembled, That,

Lastly, *It is design'd to keep up that just Aversion it concerns us always to have of a Religion so utterly Antichristian as Popery is; And to keep awake our Fears of a Party so infinitely industrious as its Devotees are, to bring that worst of all Calamities upon us.* To a Religion so full of Capital Errors, of Idolatry, and of Cruelty, Our *Aversion* surely can at no Time be too great; And against the Machinations of a Set of Men, whose Methods of Ruine are so Various, Mysterious, and when slighted, so very Fatal, we can never certainly be too much upon our Guard. And so long as there is a *Popish Pretender*, and he so powerfully back'd, it will highly concern us, not to be too secure; And to keep up that *Aversion*, which is justly due to so horrid a Religion.

The

The General Division of the whole
WORK, is into

TWO TOMES; whereof

Tome I. *Relates more particularly to the Papal Usurpations and Wars upon Sovereign Princes, And those both Maintain'd in Theory, and Executed in Fact. This is subdivided into*

TWO PARTS; whereof

Part 1. Contains several Choice and Learned Treatises, shewing the Intolerable Servitude into which even *Crown'd Heads*, especially in *England*, have been reduc'd by *Papal Usurpations*; And with which the *Protestant Powers* are to this Day threatned by the Impious *Bulls*, and other *Machinations* of the Church of *Rome*. And to this Part, for the Affinity of the Argument, as it relates more particularly to the Oppression of Princes, Is Annex'd in

Part 2. Mr. *Perrin's* History of the Old *Waldenses* and *Albigenses*; Wherein is Exemplify'd the said Antichristian Tyranny, to the total Ruine, and even the Extermination, as well of several *Princes*, as of their *People*, meerly for their *Conserving* the *Primitive Christianity* in its Native Purity; And for *Opposing* the *Papal Tyranny* and *Innovations*.

Tome

Tome II. Relates more particularly to the Wars, Massacres, and Persecutions, carried on by the Popes and Popish Clergy, to the Distress of the Subject in the Dominions of those Princes, who either formerly were, or are still Vassals to Rome. This is subdivided into

FIVE PARTS; whereof

Part 1. Contains a Succinct History of the *Ten Persecutions* (under *Rome Papal*, correspondent to the Ten famous Ones under *Rome Ethnic*) of the *Vaudois*, the Descendants of the Old *Waldenses*, Inhabiting the Vallies of the *Alpes*, deduc'd from the Primitive to the present Times.

Part 2. Gives the History of the Persecutions in *France*, after the Extermination of the Old *Albigenses*, more especially of that unparalleled Persecution of the Protestants of *France* and *Orange*, by the present *French* King; This is brought down likewise to the present Times.

Part 3. Deduces in like manner the History of *Papal Persecutions* in the *Empire* and *Palatinate*; In *Bohemia* and *Silesia*; In *Hungary*, *Transylvania* and *Poland*; and the *States* adjoyn-
ing to any of these; Compiled from many Authentick *Memoirs*, both Printed and Manuscript, and carried down to the present Times.

Part

Part 4. Shews both the *Constitution* and *Cruelty* of the *Inquisition*; particularly in *Spain* and *Portugal*; And the *Dominions* thereunto belonging; Continu'd to the present Times.

Part 5. Gives an Account of the Attempts towards the Destruction and Extermination of the Protestant Religion in *Great-Britain* and *Ireland*; As also of our Signal Deliverances from the same. Which will be continued down from the End of Mr. Fox's *Martyrology*, to the present Times.

The P R O P O S A L S are,

I. **T**HAT since the Number of Sheets will exceed what was at first propos'd, and yet cannot be reduc'd to any Certainty, tho' 'tis suppos'd it will be about Two Hundred and Fifty; The Price is fixt to one Penny Half Penny *per Sheet*, (which, considering the Excessive Dearness of Paper, the many Books Appointed by the late Act of Parliament to be given to *Public Libraries*, the Charge of *Copies, Translations*, and of procuring *Memoirs* from Abroad; As also the Largeness and Goodness of the Paper, being the largest *Demy* in Folio, the fewness of Copies printed, and the many Notes in several of the Parts, is far from being dear) And to the Number of the Sheets, the Price will be set in the Title Page, when Compleat.

II. That since proper *Maps* are of singular Use in History, and especially when adapted

to the History in hand ; some *Maps*, of the Principal Seats of Persecution, and those Engrav'd by the best Hands, shall be added to this Work. The Price of each *Map* to be 6 d.

III. That the first Payment be Half a Guinea.

IV. That for the Encouragement of such as shall assist in promoting so useful a work, whoever shall Subscribe or procure Subscriptions, for Six Books, shall have a Seventh Gratis.

V. That this Work is already far advanc'd in the Press, the First *Tome* being already Printed, and part of the Second ; which also will be finish'd as soon as possible ; And it being an Undertaking so very chargeable, those who are willing to Encourage the Design, are desired to send in their Subscriptions forthwith to Mr. *Downing* Printer and Book-seller in *Bartholamew-Close*, London.

N. B. *The First Tome, being already printed, may be deliver'd in Sheets to such Subscribers as shall require it, paying Half a Guinea, being the first Subscription ; And Half a Guinea more towards the Second Tome, now in the Press.*

N. B. *All who intend to be Purchasers, may be assur'd, that they will not have it at so low a Price as is here propos'd ; There being no more printed than what are, or we may reasonably presume, will be Subscrib'd for.*

F I N I S

Printed by J. Downing

AN ^{409. a. 3}₂
ACCOUNT
OF THE
TORMENTS
WHICH THE
French Protestants
Endure Aboard the
GALLEYS.

By JOHN BION, sometime Priest and
Curate of the Parish of *Ursy* in the Pro-
vince of *Burgundy*, and Chaplain to the
Superbe Galley in the *French* Service.

L O N D O N,
Printed for J. Downing in Bartholomew-Close,
1712.

AN
ACCOUNT

OF THE

FORFEITURES

WHICH THE

WINDS OF PROSPERITY

BRING UPON THE

GALLEYS

BY JOHN WINDS OF PROSPERITY
OF THE CITY OF LONDON
AND OF THE COUNTY OF MIDDLESEX
IN THE PARISH OF ST. MARTIN IN THE VILLE
OF ST. MARTIN IN THE PARISH OF ST. MARTIN

PRINTED BY J. WINDS OF PROSPERITY
IN THE CITY OF LONDON
AND OF THE COUNTY OF MIDDLESEX
IN THE PARISH OF ST. MARTIN IN THE VILLE
OF ST. MARTIN IN THE PARISH OF ST. MARTIN

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THE PREFACE.

AS I purposed in this Work, only to make the Sufferings of the Protestants condemned to the Gallies for the sake of Religion, known to the World; People will be apt to think, that when I speak in general of the different sorts of Forçats or Slaves, which are on them, I go besides the Rules I prescribed to my self. But, if it be considered, that it is no little Torment to the Protestants to be amongst Malefactors, and lewd and profligate Villans, whose continual Blasphemies and Cursings have no paralel but among the damned in Hell, it will not be thought besides my purpose to have given to the World a particular account of the various sorts of those Men who live in the Gallies.

Besides there is a block, which those, who never saw the Gallies but in the Port at Marsellies, will infallibly stumble at, if not removed, and is this; That whereas the Galley-Slaves during the time they are in that wretched condition, whilst at Sea and tugging at the Oar, they are allowed to keep Shop about the Port, and there to work and sell all manner of Commodities;

The Preface.

And sometimes have leave to walk in the Town, giving only one penny to the Algousin, as much to the Turk with whom each of them must then be coupled, and five pence to the Pertuisenier, or Partizan-bearer who guards them; And there are some besides that even have their Wives at Marseilles, and all are permitted to hear from their Friends and receive Money from their Relations; Yet all such Comforts and Favours, as well as all manner of Correspondence with Friends are utterly denyed the Protestant.

I have not descended to particulars in what relateth to the Usefulness of Gallies in Sea-fights, for the keeping of the Coasts, or Convoying of Merchant-Ships when there is danger of their being taken or set upon by the Brigantines, which the Duke of Savoy keeps commonly for that purpose during the War, in Villa Franca, St. Hospitio and Oneglia. Nor do I take notice in this Work, how the Gallies in an Engagement, wherein there are Men of War, serve to keep off, and sink with their Cannon-shot out of the Coursier (a Gun so called) the Fireships the Enemy sendeth to set the Ship on Fire; and to Tow away such as are disabled in the fight. I might also have observed, how in every Galley there are five Guns upon the Fore-deck, viz. four six or eight Pounders, and a fifth called the Coursier,

The Preface.

Courfier, which carryeth a six and thirty Pound Ball; As also that when an Enemies Ship is betalmed, a Gally, which with her Gears can do what she pleaseth, may attack that Ship Fore or Aft to avoid her Broadfides, and ply her with Courfier: So that some times if she happeneth to give her a Shot which cometh between Wind and Water, she forceth her to surrender; Which however happeneth seldom enough; for a Ship needs but a little Wind to make nothing of overthrowing five or six Gallies.

Neither did I think fit to give here an Account of the number of Gallies in France, which is twenty four at Marseilles, and six upon the Ocean; Nor to speak of the six small Rooms in every Galley under the Deck, wherein Ammunition and Provisions are kept, and which they call Gavon, the Scandclat, the Campaign, the Paillot, the Tavern, and the Fore-room. All these particulars would have carried me too far out of my way and besides my purpose, which is only to give a plain and faithful Account without amplifying, of the Sufferings of the Protestant Galley-slaves.

If there be any thing omitted in this Relation, 'twill not be found as to any material Point: And as my sole aim in it hath been to work a Fellow-feeling in other Mens Hearts, I

The Preface.

shan't find my self at all disappointed, although their Curiosity should not be fully satisfied. The Lord in his Mercy pour out his Blessings upon this Work, and favourably hear our Prayers and Supplications, which we shall never cease to make unto his Divine Majesty, for the Deliverance of our poor distressed Brethren.

THE

THE
SUFFERINGS
OF THE
PROTESTANTS
IN THE
French Galleys.

THE dismal Accounts handed down to us by Historians, of the Torments inflicted on Christians by the Heathen Emperors in the first Ages of the Church, might justly be suspected, if the woful Experience of our own, did not put the Truth of them out of Dispute. For tho' it be not easie to conceive how Men can put off all that is tender, and generous in their Natures, and degenerate into the ferity of Brutes; Yet it is but looking on the World round us, and we shall be convinc'd that they can even out-do their fellow Animals in cruelty to one another; nay, we may see many professing Christianity, under the specious pretence of Zeal for its Interest, commit such barbarities as exceed, at least equal, the Rage of the Persecutors of the Primitive Christians. History abounds in Instances that shew the Nature of a Spirit of Persecution, and how boundless is its Rage
and

8 *The Sufferings of the Protestants*

and Fury; but the sad Effects it hath of late Years produc'd in *France*, as they are still fresh, and but too obvious, are scarce to be parallel'd in any Age or Nation. All the World knows the Protestants there lived under the Protection of the Edict of *Nantz*, a Treaty as full, and solemn as any ever was. It was at first religiously observed, but in time several Breaches were made in it; many of its Branches were by degrees lopt off, till at last under the present King, at the continual teizing, and sollicitation of the Jesuits, those restless, busy Insects, it was perfidiously broke, or as they please to term it, Revok'd.

But Religion, and its Propagation, must be the Cloak under which those Crafty Silver-Smiths intend to play their Game, and therefore having first confidently taught that the King hath a despotick Power over their Consciences, as well as Estates, and consequently his Will the Rule of their Religion, they, by several Arts and Methods, but chiefly by dreadful Punishments, force weak People to play the Hypocrites, and embrace a Religion which in their Hearts they detest. Such who are too good Christians to prostitute their Consciences to vile worldly Interests, are deny'd the Benefit of retiring into Foreign Countries; and punish'd, if discovered, often with Death, or reserv'd for more cruel usage, and condemn'd to spin out their wretched lives in the Gallies.

Of these last I design to give the publick an Account, as being of all Men the most miserable. The Barbarities committed in those horrid Machines exceeding all that can possibly be imagin'd; the Ingenuity of the famous *Scicilian* Tyrants in inventing Torments, deserves no longer to be proverbial, being far excell'd in this pernicious Art by the Modern Enemies of Religion and Liberty.

I shall endeavour to satisfy the Curiosity of those who desire to be inform'd of the Treatment the Slaves (and particularly the Protestants) in the Galleys meet with; and to convince such as are loth to harbour any hard Thoughts of the *French* Court, and justify its Proceedings by pretending, that what they suffer is not on the account of Religion, but a just lawful Punishment for Rebellion, and Disobedience.

My being several Campaigns Chaplain aboard one of the Galleys called *La Superbe*, gave me sufficient Opportunity of informing my-self of the Truth of the following Relation; and I hope my Integrity will not be called in Question by any body that hears, that during my stay in that Service I never receiv'd the least disgust, or met with any Disobligation. However the Certificates I have from Monsieur de *Montolieu*, Chief Flag-Officer of the *French* Galleys, and Monsieur *D'Autigny*, Captain of the aforesaid Galley, whose Chaplain I was, a Reward also for my Services confer'd on me by the *French* King, in the Year 1704, at the Recommendation of Monsieur de *Pontchartrin*; With the several good Offices done me by the General, and other Officers who knew me; These will, I hope, Skreen me from the Suspicions, or Calumny of such who through Malice, or perhaps Interest, might be inclin'd to misrepresent me.

Neither shall a blind Zeal for the Protestant Religion, which I have lately embrac'd, hurry me beyond the strict bounds of Truth, or make me represent things in any Colours but their own. I should be an unworthy Professor of that Holy Religion, if on any consideration I should in the least deviate from the strictest Truth; To which end I shall relate nothing by hearsay, but like the Apostle, confine my self to those things my Eyes have seen.

But before I proceed to shew the Sufferings and Misery the Wretches in the Gallies labour under, I shall give a short description of that Vessel.

A Galley is a long flat one Deckt Vessel; And tho' it hath two Masts, yet they generally make use of Oars, because they are built so as not to be able to endure a rough Sea, and therefore their Sails for the most part are useless, unless in Cruising, when they are out of Sight of Land; for then, for fear of being surpris'd by ill Weather they make the best of their way. There are five Slaves to every Oar, one of them a Turk, who being generally stronger than Christians, are set at the upper end to work it with more strength: There are in all three Hundred Slaves, and an Hundred and Fifty Men, either Officers, Soldiers, Seamen, or Servants.

There is at the stern of the Galley, a Chamber shaped on the out side like a Cradle, belonging to the Captain, and solely his at Night, or in foul Weather, but in the day time common to the Officers, and Chaplain; all the rest of the Crew (the under Officers excepted, who retire to other convenient Places) is expos'd above Deck to the scorching heat of the Sun by Day, and the damps, and inclemencies of the Night. There is indeed a kind of a Tent suspended by a Cable, from Head to Stern, that affords some little shelter; but the misfortune is, that this is only when they can best be without it, that is, in fair Weather; for in the least Wind, or Storm, 'tis taken down, the Galley not being able to endure it for fear of over-setting. In the two Winters in *Anno* 1703, 1704, that we kept the Coasts of *Monaco*, *Nice*, and *Antibes*; those poor Creatures after hard rowing, could not enjoy the usual benefit of the Night, which puts an end to the Fatigues and Labours of the

the Day, but were expos'd to the Winds, Snow, Hail, and all other inconveniencies of that Season. The only comfort they wish'd for was the liberty of Smoaking; But that, on pain of the Bastinado, the usual Punishment of the place, is forbid.

When we consider that the Vessel being but small for the number, the Men consequently crowded, the continual Sweat that streams down from their Bodies, whilst rowing, and the scanty allowance of Linnen, one may easily imagine that this breeds abundance of Vermin; So that in spite of all the care that can be taken, the Gallies swarm with Lice, &c. which nesting in the plates and lappets of their Clothes, relieve by Night the Executioners who beat and torment them by Day.

Their whole yearly allowance for Clothes is two Shirts made of the coarsest Canvass, and a little Jerkin of red Serge, slit on each side up to their Arm-holes; The Sleeves are also open, and come not down so low as their Elbows, and every three Years a kind of a coarse Frock, and a little Cap to cover their Heads, which they are obliged to keep close shaved as a mark of Infamy. Instead of a Bed, they are allowed, sick or well, only a Board a Foot and an half broad; And those who have the unfortunate Honour of lying near the Officers, dare not presume (though torment-ed with Vermin) to stir so much as a Hand for their Ease; For fear their Chains should rattle, and awake any of them, which would draw on them a Punishment more severe than the biting of those Insects. 'Tis hard to give an exact Description of the Pains and Labours the Slaves undergo at Sea, especially during a long Campaign. The fatigue of tugging at the Oar is extraordinary, they must rise to draw their stroke, and fall back again; Inasmuch, that in all Seasons, through

the continual and violent motion of their Bodies, the Sweat trickles down their harrassed Limbs; And for fear they should fail (as they often do through faintness) there is a Gangboard (which runs through the middle of the Ship) on which are posted three *Comites* (an Officer somewhat like a Boatswain in her Majesties Ships) who, whenever they find, or think that an Oar does not keep touch with the rest, without ever examining whether it proceeds from Weakness or Laziness, they unmercifully exercise a tough Wand on the Man they suspect; Which being long, is often felt by two or three of their innocent Neighbours, who being naked when they Row, each blow imprints evident Marks of the Inhumanity of the Executioner: And that which adds to their Misery is, that they are not allowed the least sign of Discontent, or Complaint, that small, and last Comfort of the Miserable; But must on the contrary, endeavour with all their Might to exert the little Vigour that remains, and try by their Submission to pacifie the rage of those relentless *Tigres*, whose strokes are commonly ushered in, and followed by a volley of Oaths, and horrid Imprecations.

No sooner are they arrived in any Port, but their work (instead of being at an end) is increas'd, several laborious things, previous to casting Anchor being expected from them; Which in a Galley is harder than in a Ship. And as the *Comite* his chief Skill is seen in dextrously casting Anchor, and that they think blows are the Life and Soul of all work, nothing is heard for some time but Cries, and Lamentations; And as the poor Slaves Arms are busie in the execution of his Commands, his are as briskly exercised in lashing them.

To support their strength under all these Hardships, during the Campaign, every Morning at eight

eight of the Clock, they give each Man his proportion of Bisket, of which indeed they have enough, and pretty good; At Ten a Poringer of Soupe made with Oil, Pease, or Beans, often rotten, and commonly musty. I call it Soupe according to their use, though it be nothing but a little hot Water with about a dozen Pease, or Beans floating on the top; And when on Duty, a *Pichione* of Wine, (a Measure containing about two thirds of an *English* Pint) Morning, and Evening. When at Anchor in any Port, all who have any Money are allowed to buy Meat; and the Turk that commands the Oar, and is not chain'd, is commonly the Person employ'd for this purpose, as also to see it dress'd in the Cook-room. But I have often seen the Captain's Cook, a brutal, passionate Man, take the poor Mens Pot, under pretence that it troubled him, and either break, or throw it over-board; Whilst the poor Wretches were fainting for want of that little Refreshment, without daring so much as to murmur or complain. This indeed is not usual, but where the Cook happens to be a Villain, of which sort of Men there is plenty in the Gallies.

The Officers Table is well furnish'd both for Plenty and Delicacy; But this gives the Slaves only a more exquisite sense of their Misery, and seems to brave their Poverty and Hunger. Whilst we spent the Carnival of 1704 in the Port of *Monaco*, our Officer frequently treated the Prince of that Place aboard the Galley; Their Entertainments were splendid, Musick and all things that could promote Mirth were procured: But who can express the Affliction of those poor Creatures, who had only a prospect of Pleasure, and whilst others revelled at their Ease, were sinking under a load of Chains, pinch'd with Hunger in their Stomachs, and nothing

thing to support their dejected Spirits; Nay, and what is worse, they are forced to add to the Pomp and Honour done to great Men who visit their Officers, but in such a manner as moves the Compassion of all who are not us'd to such dismal Solemnities. When a Person of Quality comes on Board, the *Comite* gives twice notice with his Whistle: The first time they are all attentive; And the second, the Slaves are obliged to salute (as they call it) three times; Not with a chearful Huzza, as in an English Man of War, but by howling in a pitious Tone, making a lamentable, complaining Outcry.

When the badness of the Weather hinders the Gallies from putting to Sea, such as have Trades work in the Galley, such as have none learn to knit coarse Stockings; The *Comite*, for whose Profit they work, gives them Yarn, and pays them about half the usual Price; And this not in Money, but some little Victuals, or Wine, which they are obliged to take out of the Ship's Celler (of which the *Comite* is the keeper) though it be generally bad, and dash'd with Water; For though they had as much Gold as they could carry, they durst not, on pain of a Bastinado, send for any Wine from the Shore. The most moving spectacle of all is, to see the poor Souls that have no Trade; They clean their Comrades Clothes, and destroy the Vermin that torments their Neighbours; Who in return give them some small share of that scanty pittance they purchase by working.

One may imagine that such ill Treatment, Diet, and Infection must needs occasion frequent Sickness: In that case their Usage is thus; There is in the Hold a close dark Room, the Air being admitted only by the Scuttle about two Foot square, which is the only passage into it. At each end of the said Room

Room there is a sort of a Scaffold call'd *Taular*, on which the Sick are laid promiscuously without Beds, or any thing under them: When these are full, if there be any more they are stretch'd all along the Cables, as I saw in the Year 1703, when being on the Coast of *Italy* in Winter time, we had above threescore sick Men: In this horrid place all kind of Vermin rule with an arbitrary sway, gnawing the poor sick Creatures without disturbance. When the Duties of my Function call'd me in amongst them, to Confess, advice, or administer some Comfort, which was constantly twice a Day, I was in an instant cover'd all over with them, it being impossible to preserve ones self from their Swarms; The only way was to go in a night Gown, which I stript off when I came out, and by that means rid my self of them by putting on my Clothes; But when I was in, methought I walked, in a literal Sense, in the shades of Death: I was obliged notwithstanding to make considerable stays in this gloomy Mansion, to Confess such who were ready to expire; and the whole space between the Ceiling and the *Taular* being but three Foot, I was obliged to lie down and stretch my self along their sides, to hear their Confessions; and often when I was Confessing one, another expir'd just by my side. Though this Relation may fall into the Hands of some nice Persons, yet I cannot omit one aggravating Circumstance; Which is, that they are deprived of all convenience of doing the necessities of Nature, except a little Pail always so nasty, that they are but little better for it, and are besides so weak that they are not able to go to it; The Stench consequently is most intolerable, insomuch that no Slave, though never so weak, but will rather chuse to tug at his Oar, and expire under his Chain, than retire to this loath-

16 *The Sufferings of the Protestants*

loathsome Hospital. There is a Chirurgeon to take care of the Sick. At the first setting out of the Galley, the King lays in Drugs for the use of the Crew, which are always very good, and therefore the Chirurgeon makes Money of them in the several Places we arrive at, so that the Persons they are intended for, have the least benefit of them.

During Sicknes, the King orders each Man in the Room we have described, a Pound of fresh Bread, and the same quantity of fresh Meat, and two Ounces of Rice a Day. This is the Steward's Province, and he discharges his Office in such a manner that five or six Campaigns make his Fortune: We have frequently had in our Galley three-score and ten sick Men, and the quantity of Flesh allowed for that number never exceeded twenty Pound weight, and that bad Meat too, though (as I have observed) the King's allowance is one Pound for every Man) the rest going into his own Pocket. Once out of curiosity I tasted it, and found it little better than hot Water. I complain'd to the Chirurgeon and Steward, but being great together, and *Commensales*, they connive at one another: I complain'd to the Officers also, but for what reason I can only guess, they did not regard me, and I have too much respect for the Captain, to say that he had any Reason or Interest to wink at so great a piece of Injustice; Though he could by his own Authority do these Wretches justice, who often refused that Water, made only more loathsome by the little quantity of Meat put into it, and the little care used about it. I enquired of other Chaplains, whether the same was practised aboard their Gallies, they frankly confest it was, but durst own no more.

After

After the Campaign of 1704, I having occasion to go to *Versailles*, I thought my self oblig'd when there, to give an account to Monsieur de *Pontcharrin*, one of the King's Ministers, whose peculiar Province the Sea Affairs are. I offer'd him a short Memorial, and some Advises which I thought most proper to prevent the like Abuses for the future; And he was pleas'd to be so well satisfied, and found them so agreeable to some Intimations given him before, that he regarded my Advice, and offer'd me his Interest. The King was pleas'd to order me a Gratuity; and I left the Warrant with Monsieur *Thorne* Treasurer-General of the Gallies, living at the *Marias du Temple*, to serve as an Acquittance for the several Payments he has made me.

This is a brief Account of the Galley, and the Government thereof. I now proceed to shew what sort of People are condemned there.

There are in a Galley five several sorts of People, under the Notion of Slaves, besides Seamen and Soldiers, *viz. Turks*, such as are call'd * Deserters, Criminals, and Protestants. The King buys the *Turks* to manage the stroke of the Oars, as I have already shewn, and they are call'd *Vogueavants*, and they together with such as are on the Seats call'd *Banc du quartier, de la Conille, & les espalliers*, have the same Allowance with the Soldiers. They are generally lusty strong Men, and the least unfortunate of the whole Crew; being not chain'd, but only wear a Ring on their Foot, as a Badge of Slavery. When they arrive at any Port they have liberty

C

to

* *Faussoniers*.

to Trade, and some of them are worth three or four Hundred Pounds; They frequently send their Money to their Wives and Families, and to the shame of Christians be it spoken, there is a great deal more Charity amongst them than is to be found amongst us. I had taken one called *Tripoli* for my Servant, and he was a most religious Observer of his Law; during the *Romadam* (a Fast kept by them the first Moon of the Year) he did never Eat, nor Drank from Sun rising to Sun setting in spite of all the Toil and Fatigue of the Oar, nor did he ever seem uneasy, tho' ready to faint through Weakness. I could never so much as persuade him to take a little Wine, tho' I have often urged him merely out of Compassion. The Officers made use of no other Servants, and they are so trusty that they are never found out in any Theft, or Roguery. If any by chance do commit a Fault, all the *Turks* importune their respective Masters, to intercede for him with the Captain. If any be Sick, they are all busie about him, to do him all the kind Offices in their Power; they club to buy him Meat, or to purchase any thing that may refresh him, or do him good. In short, in the Gallies, one would think that the *Turks* and the Christians had made an exchange of Principles, and that the latter had abjured the Precepts of their Saviour, and that the others had taken them up; And accordingly preach up Christ to a *Turk* in the Gallies, and his Answer presently is, that he had rather be transformed into a Dog, than be of a Religion that Countenances so much Barbarity, and suffers so many Crimes.

I cannot omit one remarkable Instance of their Constancy, and firm Adherence to their Religion.

One

One of them who spoke *French* fell Sick, I found him stretch'd on the Cable in the place I have already described, I had done him some Services, and seeing me do the Duties of my Function to some of his Neighbours, he called me to him, bid me farewell, telling me that he found he could not possibly live four Hours longer. I ventured to talk to him of God, our Saviour Christ, the Principles of his Religion, and told him that through him alone he was to expect Salvation; I found what I said made some Impression, whereupon I embrac'd him, and told him I would answer for his Soul, if he would renounce *Mahomet*, who was but an Impostor, and Believe in Jesus Christ, the only Redeemer and Saviour of Mankind, whose excellent Doctrine he had heard me so often Preach. He told me then he would do what I thought fit. I answered, that all that I desired was his Consent to receive Baptism, without which, I told him, he could expect no Salvation. I explain'd in a few Words the Nature and Design of it; and having induc'd him to consent, I went for some Water, and secretly told the Captain what had happened; But unluckily another *Turk*, a Friend of his, who also understood *French*, and had understood all that had pass'd; whilst I was away, said something to my Proselyte in his own Language, so that by the time I came back he had quite alter'd his Resolution in such wise, that I could by no means perswade him to perform the Promise he had made me. Nay, his Friend threw himself over him, and exhorted him to continue true to the Prophet *Mahomet*, in spite of the *Comite* who was present, and threatned severely to beat him if he desisted not; He prevailed in despite of all, for the poor

Wretch dyed in my Presence in his Error. Had I understood Religion as well as I do now, I should not in that Extremity have insisted so much on the absolute Necessity of Baptism, but having given him a general Notion of the Principles of Christian Religion, I should have admonish'd him to Repentance, and to implore the Divine Mercy for Pardon of his Sins through the Merits of Christ, and so in saving his Soul from Death, I should have hid a multitude of my own Sins. The Reader, I hope, will excuse my former Error.

Tho', as appears from what hath been said, the *Turks* on the Gallies are treated somewhat better than the Christians; and tho' they be in no wise molested on the score of Religion (for whilst Mass is a saying, they are put into the *Caique*, or Long-boat, where they divert themselves by smoaking, and talking) yet there is not one of them but would give all the World to be at his Liberty, for the very name of a Galley is terrible to them; because, notwithstanding their Treatment is pretty Easy, yet they are Slaves during Life, unless when they are very Old, and Unserviceable, they meet with Friends who are willing to lay out a large Sum of Money for their Ransom; Which shews how little those Persons are acquainted with the Affairs of that Nature, who say that there are in the Gallies Men who would not accept of their Freedom tho' it were offered them; And 'tis just like talking of a Battle which one never saw, unless at a great Distance, or knows nothing of but by Hearsay.

Those who are called *Faussoniers* are generally poor Peasants who are found out to buy Salt in
such

such Provinces where it is Cheap; such as is the Country of *Burgundy*, or the Country of *Dombe*. In *France* what they call a pint of Salt, weighing four Pound, costs 3 s. 6 d. and there are some poor Peasants, and their whole Families, who for want of Salt eat no Soupe sometimes in a whole Week, tho' it be their common Nourishment; a Man in that starving languishing Condition, Ventures to go abroad to buy Salt in the Provinces where it is three parts in four Cheaper, and if discovered, he is certainly sent to the Gallies. 'Tis a very Melancholy Sight to see a Wife and Children lament their Father whom they see loaden with Chains, and irrecoverably Lost, and that for no other Crime but endeavouring to procure Subsistence for those to whom he gave Birth. These indeed are condemned only for a time, perhaps five, six, or eight Years, but the Misfortune is, that having served out their Time, if they out live it, they are still unjustly detained; for Pennance or Masses avail nothing in this Purgatory, Indulgences are here excluded, especially if the Man be unfortunately Strong and Robust, let his Sentence be what it will. The King's Orders are, that when the time of the Sentence is expired, they should be set at Liberty, and sent home; but in this, as in many other Cases, his Orders are not duly put in Execution; which indeed does not excuse him, since a good Prince is obliged to have an Eye on the Administration of his Ministers and Officers.

As for Deserters, their Sentence runs during Life; Formerly they us'd to cut off their Nose, and Ears, but because they stunk, and commonly infected the whole Crew, they only now give them a little flit. Tho' these are inexcusable, because

because Desertion is upon several accounts Dangerous, and Base; yet it moves ones Pity to see young Men, who often happen to descend from good Families, condemn'd to so wretched and so miserable a Life.

Such who are condemned for Crimes are generally *Felons*, Sharpers, Rookes, or Highwaymen; and the most notorious Villains are least daunted, and take heart soonest. They presently strike up a Friendship with those of their own Gang; they tell over their old Rogueries, and boast of their Crimes, and the greatest Villain passes for the greatest Hero. The Misery they have reduc'd themselves to, is so far from working any Amendment, that it makes them more desperate and wicked; insomuch, that if any Stranger chances to come Aboard, tho' it were but an Handkerchief, or some such Suffle, they will certainly steal it if they can. Their common Employment is to forge Titles, to engrave false Seals, and counterfeit Hand-writing, and these they sell to others as bad as themselves, that often come in sometime after to bear them Company: But tho' they feel no remorse, yet they feel the *Comite* who with a Rope's end often visits their Shoulders; but then instead of Complaining, they vomit out Oaths and Blasphemies enough to make a Man's Hair stand an end. There was one, who shewing me the mark the Rope had made about his Neck, brag'd, that though he had escap'd the Gallows, he was not thereby grown a Coward; but that as soon as ever he had been at Liberty, he had rob'd the first Person he met with; and that having been taken and brought before a Judge who knew him not, he had been only condemned to the Gallies, where, he

he thank'd God, he was sure of Bread and good Company the remainder of his Days. 'Tis certain, that how terrible and hard soever the Usage of such may be in the Gallies, yet it is too mild for them; for in spite of all the Misery they endure, they are guilty of Crimes too abominable to be here related; over which we shall draw a Vail, and go on to the Protestants who are there purely because they chose rather to *obey God than Man*, and were not willing to exchange their Souls for the Gain of the World. It is not the least aggravating Circumstance of their Misery, to be condemned to such hellish Company, for they who have so great a value for the Truth of Religion, as to prefer it to their worldly Interest, must be supposed to be indued with too much Virtue not to be in Pain, and under Concern for the open breach of its Rules, and unworthiness of its Professors.

The Protestants now on the Gallies have been condemned thither at several times; The first were put in after the Revocation of the Edict of *Nants*; The term prefix'd for the fatal choice of either abjuring their Religion, or leaving the Kingdom was a Fortnight, and that upon pain of being condemned to the Gallies: But this Liberty by many base Artifices and unjust Methods was rendred Useless, and of none Effect; for there were often secret Orders by the Contrivance of the Clergy, to prevent their Embarking, and hinder the selling of their Substance; their Debtors were Absolved by their Confessors when they deny'd a Debt; Children were forced from their Fathers and Mothers Arms, in hopes that the Tenderness of the Parent might prevail over the Zeal of the Christian. They indeed were not
Massacred

Massacred as in *Herod's* Time, but the Blood of their Fathers was mingled with their Tears: For many Ministers who had Zeal and Constancy enough to brave the severest Punishments, were Broken alive upon Wheels without Mercy, whenever surprized in discharging the Duties of their Function. The Registers and Courts of Justice where the Sentences were pronounced against them, are Recorded, and the Executioners of them are lasting Monuments of the bloody Temper and Fury of Popery.

The Laity were forbid, on pain of the Gallies, to leave the Kingdom on any Pretence whatsoever; But what Posterity will scarce believe, the Protestants of all Sexes, Ages, and Conditions us'd to fly through Deserts, and wild impracticable ways; committing their Lives to the Mercy of the Seas, and running innumerable Hazards, to avoid either Idolatry or Martyrdom. Some escaped very happily in spite of the Vigilance of the Dragoons and Bailiffs, but a great many fell into their Hands; whereby the Prisons were fill'd with Confessors. But the saddest Spectacle of all, was to see two hundred Men at a time chain'd together going to the Gallies, and above one hundred of that Number Protestants; And what was barbarous and unjust to the last degree was, that they were obliged, when there, on pain of *Bastinado*, to bow before the Host, and to hear Mass; and yet that was the only Crime for which they had been condemned thither. For suppose they were in the wrong, in obstinately refusing to change their Religion, the Gallies were the Punishment; why then were they repur'd to do that which had been the cause of their Condemnation? Especially since
there

there is a Law in *France*, that positively forbids a double Punishment for one and the same Fault, viz. (*Non bis punitur in idem.*) But in *France*, properly speaking, there is no Law, where the King's Commands are absolute and peremptory: And I have seen a general Bastinado on that account, which I shall describe in its proper place. 'Tis certain that though there was at first a very great number of Protestants condemned to the Gallies, the Bastinado and other Torments hath destroy'd above three parts of four, and the most of those who are still alive are in Dungeons; As Messieurs *Banfillion*, *De Serres*, and *Sabatier*, who are confin'd to a Dungeon at *Chateau D'If* (a Fort built upon a Rock in the Sea, three Miles from *Marseilles*). But the generous constancy of this last, about eight or ten Months ago, deserves a place in this History, and challenges the admiration of all true Protestants.

Monsieur *Sabatier*, whose Charity and Zeal equals that of the Primitive Christians; Having a little Money, distributed it to his Brethren and Fellow-Sufferers in the Gallies; But the Protestants being watch'd more narrowly than the rest, he could not do it so secretly, but he was discovered and brought before Monsieur *de Monmort*, Intendant of the Gallies at *Marseilles*. Being ask'd, he did not deny the Fact; Monsieur *Monmort* not only promised him his Pardon, but a Reward if he would declare who it was that had given him that Money. Monsieur *Sabatier* modestly answer'd, That he should be guilty of Ingratitude before God and Man, if by any Confession he should bring them into Trouble who had been so charitable to him; That his Person was at his disposal, but he desir'd to be

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excus'd

excus'd as to the Secret expected from him. The Intendant reply'd, He had a way to make him tell, and that immediately: Whereupon he sent for some *Turks*, who at his command strip'd *Sabatier* stark naked, and beat him with Ropes ends and Cudgels during three Days, at several times; And seeing this did not prevail over this generous Confessor, he himself (which never happen'd to an Intendant before) turn'd Executioner, striking him with his Cane, and telling the Bystanders, *See what a Devil of a Religion this is.* These were his own Expressions, as is credibly reported by Persons that were present; And indeed, the Gazetts, and publick Letters gave us an account of the same. At last seeing he was ready to expire, he commanded him into a Dungeon, where, maugre all Torments, Providence hath preserved him to this Day.

But though most of the Protestants of the first date are destroy'd, yet the Wars in the *Cevennes* have furnish'd them with more than enough to fill the vacant Places. These Wars may be properly call'd a second Persecution, because the Cruelty and inveterate Malice of a Popish Priest was the occasion, and first cause of them.

One of the most bitter and passionate Enemies of the Protestants was the Abbot *du Chelas*, whose Benefice was in the *Cevennes*; He kept an exact account of the Protestants in his District, and whenever he mist them at Mass, he us'd to send for them under some Pretence or other to his House, and us'd to make his Servants tye them (whether Men, Women or Maidens) to a Tree, strip'd down to their Waste, and then with Horse-whips, scourged them till the Blood gush'd out. This the Papists

pists themselves do not deny, who own that this *Du Cbelas* was an ill Man, and yet this his proceeding against the Protestants being meritorious at Court, he had encouragement to hope for a Reward: But at last his Protestant Neighbours perceiving that there was no hopes of pacifying this Monster by submission and fair means, grew desperate, and one Night invested his House. He leap'd out of his Window into his Garden, but not being able to get out he begg'd Quarter; But as he had never granted any, they serv'd him as he had serv'd them, by killing him; And because they were sure of being pursu'd they kept the Country, and by degrees their numbers increas'd; Whereupon all that were tormented for not going to Mass made a body and joined them. They had good success for some time, but at last they fell a Sacrifice into the Hands of their Enemies; And not only they, but the Inhabitants of the neighbouring Countries, as the *Viverrois*, and *Languedoc*. And upon the bare suspicion of being in their Interest, those with whom any Arms were found, those who refused to frequent the Mass were either hang'd, or broken on the Wheel; And that Insurrection was made use of as a pretence to send to the Gallies several rich Protestant Merchants. There is since that time a Gentleman, Monsieur *Salgas* by name, who before the repealing of the Edict of *Nants*, enjoy'd a plentiful Estate in the *Cevennes*; In order to keep it, he abjur'd his Religion, and promised to go to Mass; But his Spouse, a worthy Lady, with whom I have often convers'd at *Geneva*, where she now lives, refused, and generously rejected all proposals on that Subject.

Seeing they threatned her with a Cloister, she endeavour'd to gain time; But at last her Husband told her, that there was a positive Order from Court to confine her if she did not comply and go to Mass. This courageous Lady, who deserves to be a Pattern of Piety and Zeal to Posterity, having by Prayer, and other Acts of Devotion implored the divine Assistance, resolves to quit her Country, her Husband, Children, and Estate, and all that is dear and precious here below: She took her opportunity one Day when her Husband was gone a Hunting, without communicating any thing of her design to any body, but to such who were instrumental in her Escape; And She retired to Geneva, where she might have liberty to make an open Profession of her Religion, and bewail the misfortune of her Family.

Sometime after the Wars of the Cevennes broke out, Monsieur de Salgar was accused of assisting the Camisars with Provision; And in spite of his Hypocrisy and pretended Zeal for his new Religion, he was sent to the Gallies. But here we must admire the Wisdom of Providence, very remarkable in this Dispensation; for this has prov'd the means to open his own Eyes, and to let him see his Error; As appears from the Penitential Letters he writes to his Friends, his Christian-like Behaviour under his Sufferings, his Exhortations to his Fellow-sufferers, and the noble and pious Example he shews them. He hath had frequent offers made him, of being restored to his Estate on the same Conditions he had preserv'd it before, but he hath hitherto been proof against all their Attempts. He was some Years ago put into the Hospital-General for the Gallies

Gallies at *Marseilles*. This is a kind of Manufactory, where their treatment is somewhat easier than in the Gallies; But at the Siege of *Thoulon*, he, and all his Brethren, were taken out of that Hospital and reduc'd to their old Station and former miserable Condition; And besides was plunder'd of a dozen or fourteen *Louis d'Or*, which he had procur'd, to purchase such Necessaries as might keep up, and support his Spirits under the Hardships he endured. This account came to *Geneva* to his Lady while I was there, who is, as one may easily imagine, under an unexpressible Concern for the Miseries her Husband groans under.

But it is time to bring this sad Relation to a conclusion, in order whereunto, I shall, according to my promise, give an account of the General Bastinado at which I was present, and it was not the least means of my Conversion. God grant it may be effectual to my Salvation.

In the Year one thousand seven hundred and three, several Protestants out of *Languedoc* and the *Cevennes* were put on Board our Galley; They were narrowly watch'd and observ'd, and I was mightily surpris'd on Sunday Morning, after saying Mass on the *Bancasse*, a Table so placed, that all the Galley may see the Priest when he elevates the Host, to hear the *Comite* say, he was going to give the Huguenots the Bastinado because they did not kneel, nor shew any respect to the Misteries of the Mass; And that he was a going to acquaint the Captain therewith. The very name of Bastinado terrify'd me, and tho' I had never seen this dreadful Execution, I beg'd the *Comite* to forbear till the next Sunday, that in the mean time I would endeavour to convince them of what I then thought their Duty, and mine own. Accordingly I used all the means

means I could possibly think of to that effect, sometimes making use of fair means, giving them Vi-
 ctuals, and doing them other good Offices; Some-
 times using Threats, and representing the Tor-
 ments that were design'd them, and often urging
 the King's Command; And quoting the passage of
St. Paul, that *he who resists the higher power, resists*
God. I had not at that time any design to oblige
 them to do any thing against their Consciences; I
 must confess that what I did at that time, chiefly
 proceeded from a motive of Pity and Tenderness:
 This was the Cause of my Zeal, which had been
 more fatal to them, had not God endued them
 with Resolution and Vertue sufficient to bear up a-
 gainst my Arguments, and the terrible Execution
 they had in view. I could not but admire at once
 both the Modesty of their Answers, and greatness
 of their Courage; *The King*, say they, *is indeed*
Master of our Bodies, but not of our Consciences; But at
 last the dreadful Day being come, the *Comite* nar-
 rowly observ'd them to see the fruit of my La-
 bours; There were only two out of twenty that
 bowed their Knee to *Baal*, the rest generously re-
 fus'd it, and were accordingly by the Captain's
 Command, served in the manner following.

Here, like another *Aneas*, with regret calling
 to mind the miseries and ruin of his own Country,
 the very Memory whereof struck his Soul with hor-
 rour, I may truly say, *Infandum Regina jubes reno-
 vare dolorem*.

In order to the Execution, every Man's Chains
 were taken off, and they were put into the hands
 of four *Turks* who stript them stark naked, and
 stretching them upon the *Courfier*, (that great Gun
 we have described in the Preface) there they are so
 held that they cannot so much as stir, during which
 time

time there is a horrid silence throughout the whole Galley; And 'tis so cruel a Scene that the most profligate obdurate wretches cannot bear the sight, but are forc'd to turn away their Eyes. The Victim thus prepar'd, the *Turk* pitch'd upon to be the Executioner, with a tough Cudgel, or knotty Ropes-end, unmercifully beats the poor Wretch, and that too the more willingly, because he thinks that it is acceptable to his Prophet *Mabomet*; But the most barbarous of all is, that after the Skin is flaid off their Bones, the only Balsam they apply to their Wounds, is a mixture of Vinegar and Salt; After this, they are thrown into the Hospital already described. I went thither after the Execution, and could not refrain from Tears at the sight of so much barbarity; They quickly perceived it, and tho' scarce able to speak through pain and weakness, they thank'd me for the Compassion I express'd, and the kindness I had always shewn them. I went with a design to administer some Comfort, but I was glad to find them less moved than I was my self. It was wonderful to see with what true Christian Patience and Constancy they bore their Torments; In the extremity of their Pain never expressing any thing like Rage, but calling upon Almighty God, and imploring his Assistance. I visited them day by day, and as often as I did, my Conscience upbraided me for persisting so long in a Religion, whose Capital Errors I long before perceiv'd, and above all that, inspir'd so much cruelty; A Temper directly opposite to the Spirit of Christianity: At last their Wounds, like so many Months preaching to me, made me sensible of my Error, and experimentally taught me the Excellency of the Protestant Religion.

But

But it is high time to conclude, and draw a Curtain over this horrid Scene, which presents us with none but ghastly Sights, and Transactions full of Barbarity and Injustice, but which all shew how false it is, what they pretend in *France* for detaining the Protestants in the Gallies, viz. that they do not suffer there upon a Religious, but a Civil account, being condemned for Rebellion and Disobedience; The Punishments inflicted on them when they refuse to adore the Host, the Rewards and Advantages offer'd them on their compliance in that particular, are a sufficient Argument against them, there being no such Offers made to such who are condemned for Crimes. It shews the World also the almost incredible barbarity used against the *French* Protestants, and at the same time sets off in a most glorious manner their Vertue, Constancy, and Zeal for their holy Religion.



F I N I S.

